

Flint, Mich., Nov. 17, 1846.

To the Secretary of the A. B. C. F. M.,

Gentlemen,-

Mr. Geo. Bowen requests me to furnish you with some testimonial respecting him, as he stands a candidate for an appointment under your board.

I have known him for many years and previous to the Summer of 1831, when he left for Europe and I came west, was in habits of daily intercourse with him. From that time I had only occasionally interviews until the Spring of '44, when I was providentially for a few weeks an inmate of the same house, and at the time his mind was led thro' those exercises and inquiries that emancipated him from a most profound ignorance of the gospel, and contempt for its professions, and conducted him to a deep conviction and cordial embrace of the truth as it is in Jesus. At this crisis indeed of his history I was an animate and constant witness of the nature and progress of his experience, but since then have been separated from him and had opportunity to enjoy only occasional intercourse, and some correspondence which exhibited the character of his mind and heart.

Respecting his religious character I may remark that in my limited experience I have not met with an individual, in whom the change of a conversion was so conspicuous in clearly indicating the transforming energy of the Divine Spirit; and his piety since has seemed to be marked with more than a common defice of simplicity and adherence to the testimony of God. He seems to me to have been led by the Spirit to an experimental discovery of the nature of a life by faith in the Son of God in measure beyond the most of Christians with whom it is

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is my happiness to have intercourse. And all that I am able to learn of his habits and employments correspond with this judgment.

Previous to his conversion, his education, which I believe was left much to half-hazard and his own humor, had led him into an acquaintance with French, German and Italian literature rather than to those studies which we are agreed to be necessary for the best development and discipline of the mental powers. Immediately upon his conversion, I believe, he changed entirely his habits and subjected his mind to those exercises and studies which might better fit him for usefulness. Of his success I cannot speak so well as his instructor in the Seminary and his classmate, who have been the witnesses of his daily performances. His natural capacities I esteem good. I have always noticed him to possess a good judgment and a ready and just observation of both men and things. Under a quiet and reserved exterior he has more than ordinary fervor of spirit and sameness of purpose. He has manifested great facility in acquiring languages which I have attributed mainly to the tenacity with which he peruses the study in hand to its consummation. He is much practised and very successful in communicating his thoughts by writing; but formally was not so happy in oral communication. His deficiency here, however was not marked, nor was it owing to any constitutional impediment of mind or body, but solely I think to habits of reserve and diffidence which he suffered to grow upon him. In this particular the experience of the past two years must have wrought I presume, a change in him.

A series of events acting upon a sensitive frame, had induced in him, years before his conversion, habits of seclusion from society, and great reserve even from his own family, so that he seems to have

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been in a measure providentially prepared for the peculiar trials of the Missionary in being cut off from the support of social sympathy. Part of his time while abroad in his travels in the coasts of the Mediterranean, he had some experience of the impassions suffered by dwelling alone among strangers speaking a strange tongue.

His physical constitution, tho' bearing no appearance of robustness, I should think fitted to endure privations. I do not recollect, in my acquaintance with him, ever to have heard him complain of indisposition, or to have known him sick.

I have diffidence in giving my testimonial in this method both as being myself a stranger to your board, and because of the responsibility of the trust to the filling of which it is designed to guide you. But being called upon, I must speak. I have thought from the time of his conversion, from his peculiar temperament, the divorce which had wrought in his mind from the old circles at home, this familiarity with foreign habits, and his mental conditions etc., that the Lord was preparing him as a chosen vessel to carry the Gospel abroad. His own thoughts early connected his adhesion to Christ with a missionary life; but being myself suspicious that there might be something attractive to him in the adventures of such a life, and that there might be thence an unconscious influence in the determination of the first great issue before his mind, I cautioned him against complicating the two, as it might prove to be the Lords' will for him to stay and preach the gospel to his own countrymen, or to not preach at all. I am free to say that I believe him fitted for usefulness in any part of the missionary field. I believe he will serve the Master judiciously, industriously, meekly, wherever he may be sent. And I pray God that you may be

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guided from above in your decision concerning this brother, and that if he shall go out under your auspices, his labour may be blest to the great invention of the Redeemers' Kingdom.

With the greatest respect for your gentlemen, individually and with lively sympathy in the care of your board, I am,

Your fellow servant under the most Gracious of Masters,

John G. Atterbury.

New York, Dec. 10, 1846.

My dear Sir,-

I am happy to give my testimony to the excellent christian character of Mr. George Bowen of the Union Theological Seminary in this city, who informs me that he is about to offer himself to the A. B. C. F. M. as a Missionary. I have been acquainted with him for nearly two years. He appears to be a devotedly pious young man, and anxious to labor for the spiritual benefit of his fellowmen. He was appointed in colporteur labors in Pike Co., Pa. with Mr. Ford, of whom I wrote you a few weeks ago. So far as we have been able to learn, his labors were very acceptable and useful. His work was arduous and fatiguing. He traveled over most of the county on foot carrying his books in a knapsack, visiting families wherever he could find them. My impression is that he will make a devoted and useful missionary, and that he is worthy the confidence of the Committee.

Were my opinion asked I should say that I think him better adapted to labor with other missionaries of experience than to take the lead at a new Station.

With my sincere sympathies in the recent affliction of the Board, in which all our benevolent Institutions participate and the affairs especially, I am,

Yours truly,

O. Eastman.

Theological Seminary, N. Y. Oct.

I am requested to furnish a testimonial in behalf of Mr. George Bowen, a member of the Senior Class in this Seminary in good standing.

Mr Bowen is a remarkable man; he is now about 30 years of age. Until within three or four years, he was a confirmed infidel. He was a man of fine intellectual tastes, travelled extremely in Europe, especially in Italy; made himself familiar in the modern languages; and published a book of the State of the city in Italy, which is highly spoken of. His conversion took place under God in consequence of the accidental and unwilling perusal of Paley's Evidences. He afterwards consecrated himself with this Seminary; where he has maintained a high rank of a scholar and a Christian. Having felt the gloom of infidelity, he now rejoices the more in the light of the Gospel. He has a higher influence in the Seminary than any other student, and all for good. I regard him as one of the most promising young men who have ever directed themselves to the seminary work.

The particulars of his conversion and Christian character will, I presume, be made known to you by the Rev. Dr. Skinner, his Pastor.

E. Robinson,

Prof. in the Th. Seminary, N. Y.

P. S. During the vacations of the last two years, Mr. Bowen and Mr. Ford have gone out together as colporters in one of the western counties of Pa. [*Pike County, however, is the north-eastern County of the State. Dr. Robinson knew far more of the geography of Palestine than of Pennsylvania.*]

Mr. George Bowen, Jr. is a member of the Mercer Street Presbyterian Church in New York, in good and regular standing. He has been connected with that Church about two years and a half, during which time, he has been in all respects a most exemplary Church member; and, as his pastor and brethren believe, growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ. His removal from us will be a great loss to us; but, I am sure I express the conviction of the Church, when I declare my own, that we have no member, so well fitted as he is, by the knowledge of the truth, by deep experience of it in the heart, and by sanctification of the Spirit, for the missionary work; and under this conviction we rejoice that his heart induces him, to seek a connection with the A. B. C. F. M. that he may be sent as a messenger of the graces of God to the heathen; of his intellectual and literary qualifications for this work, the Professor of the Theological Seminary of which he is a member will bear witness.

Thomas H. Skinner,

Pastor of the Mercer St. Ch.

New York, Dec. 15, '46

My dear Brothers,-

What I have said concerning Mr. Bowen, in the certificate of his Membership and standing in the Church is very far below what I might have said without going beyond the truth. I will say to you that he is one of the holiest and most spiritual, and lovely christians, I have known during my whole ministry. I say this, in view of evidences which have been steadily multiplying since I first became acquainted with him. On my own account, I cannot but grieve that Mr. B. desires to be sent to the heathen. He has so helped me, by his prayers, and his holy life; by his bright and consistent example in all respects; that I hardly know how I can dispense with him; but God can supply his place; and in their confidence, I surrender him to you.

He is a convert from infidelity; but even when he was an unbeliever his morals were pure and his life blameless and lovely to the eye of man. His conversion was very remarkable; and his growth in religion, has been, so far as I know, unparalleled. His piety is of the deepest tone, having the same type, in general, as Brainerds' and ~~Rev.~~ Edwards'.

I do not say these things of him, hastily, but under the most sober sense of my responsibility. If the Board receive him, I am confident that they will have received one whom the Lord hath sent to them.

Mr. B. has been abroad and is acquainted with several modern languages.

Yours very affectionately,

T. H. Skinner.

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We regret to learn that a cable dispatch has been received from Bombay announcing the death of Rev. George Bowen, who was for six or seven years a missionary of the American Board among the Marathi. After his release, in 1855, he maintained an independent mission, while editing The Bombay Guardian. Mr. Bowen was a man of deep piety, earnest consecration, and of marked abilities. The Guardian was one of our most valuable exchanges, which we always read with interest. Mr Bowen was born in Middlebury, Vermont, April 30, 1816, and sailed for India in 1847. His loss will be deeply felt throughout western India.

Bombay, Dec. 15 1848.

Dear Sir,-

I lately witnessed the ~~gandebugard~~ or hook ⁽ swinging near a temple of Khandoba in a part of Bombay called Kammatty Poor. I remained about an hour and a half, during which time I was surrounded by natives asking my opinion of what was going on, and discussing serious religious topics. There was in an open space a red cart, with a long shaft so arranged that many might take hold and draw. In the centre of the cart was an upright post, and upon this was poised a yard ^{or} ~~of~~ mast some forty feet long, and elevated at one end about that distance from the ground, the other end being depressed. At the upper end a red canopy was extended, under which the performers were to swing. Seated on the cart were drummers who kept up an almost incessant racket. The assembled multitude formed a circle some two or three hundred feet in diameter, in the centre of which was a block of houses. A space was left between the houses and the crowd, for the performing parties to circumambulate in. About 5 o'clock, appeared an individual of the Mahar ⁽ caste, who presented the god ^{an} ~~Kh~~andoba. 'This is ^{our} ~~one~~ god', they said to me. The face of this man was all smeared with red paint; he had black hair half a yard long, all dishevelled and lying about his face, ^{the} upper part of his body naked and covered with yellow powder. His garments were cut in slashes of different colors. His legs were covered with bells that tinkled and jingled as he danced wildly along. In each hand was a long brimstone colored whip of twisted cords which he kept snapping about his head. I have seen horrid objects, but it struck me at once that I had never seen a more repulsive and abominable one than this. He made the circuit of the ground five times, preceded by drummers and others clearing the way. The third time he came round, he held in his hand a live black kid, offered with religious worship to this man as to Khandoba,

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that a blessing might attend the performance about to take place. He tore open the throat of this kid, and putting it to his mouth, drank the blood. Having reached the place where I was, he stood still, and while others helped him to hold the animal on high, in which some life was still remaining, he drained the blood out of it greedily, and as it were with a fiendish joy. I cannot conceive of an object more resembling a devil of hell, than the man at this moment appeared. And all the people shouted and admired and worshipped. A person said to me, if there were not a divine power in him, how could he drink this blood?

After a while appeared the man who was to swing. I saw the hooks in his naked back, held by another who walked behind him. About his neck were garlands of flowers; a child was upon his shoulders. He or perhaps some one else whose substitute he was, had made a vow to perform this rite, if ~~Kh~~andoba would restore the child from sickness. He also walked several times about the area mentioned. After this, the elevated extremity of the yard was lowered, the hooks were made fast to it, and he grasped a rope that also hung from it. He was then lifted up, and a crowd of people seizing the shaft of the car, began to draw it with shoutings in the aforesaid circle. As the man was in this way drawn around, he showered down turmeric powder on the people, which they received on their persons as though it was the embodied grace of God. Having made the circuit a number of times, the man came down and I saw no more of him. But a woman now came forward to undergo the same operation. The two had an infant, obtained as was supposed in consequence of a vow, which she was now to fulfil. She was young and strong and rather good looking. After going round the course on foot, with the hooks in her back, she also was elevated and carried round several times amid the shouts and acclamations of the people. An Englishman, it is said, once caused a person who was swinging in this way to go round

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twenty five times, and afterwards made him a present of a large sum of money as an expression of approbation. I was told concerning the woman there swinging, that many would fall down at her feet and worship her, giving her offerings, believing the act now performed by her to be of such great righteousness as to entitle her to the homage of sinful mortals. I freely expressed to all around the sentiments inspired by what I saw. Some allowed that this was not the way to please God; others remained silent; others loudly eulogized the act. They asked me my opinion of God, what sort of a being He is, what is His name, and how men are to become acquainted with Him. I told them He was a holy God and without a new heart no one could be saved. He was a Spirit and abominated the worship of idols. They asked about Khondoba. I said he was a fictitious god, and moreover a new god, never heard of till within two or three centuries. He was a god not found in their own ~~shasters~~ ~~charters~~ even. One asked about Mar^uoti, whether he was to be worshipped or not, another about Gan^upati, and another about another, and they seemed astonished that I would allow no one of them to be true. I told them about Christ. "But if He gave his life for people, He is dead," said they, "and can help no one." "He rose from the dead and ascended into heaven." "Oh, like our Te^ukaram." "Your Te^ukaram never ascended into heaven. The people of P^andu^upeer ~~peer~~ said he went to heaven from thence, and those of other places said he ascended thence; and thus their testimonials balance one another." "What proof have we that Jesus went to heaven?" "Sincerely pray to God, to the one true God, in His name, and you will receive the Holy Ghost and a new heart." "Jesus Christ, I do not like that name." "Jesus means Saviour; if you do not like that name, you do not like salvation." In this sort of way we conversed as well as the drums and shouting would allow. I was the only European there, though there were thousands of natives.

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The ceremony of marrying their god took place on the preceding evening when some more were added to the number of females espoused to the idol^o in this temple. There are about fifteen or twenty, I understand, though there are temples in the interior where they are counted by hundreds. Becoming consecrated to this god, they are rendered incapable of contracting any other marriage; and their life becomes henceforth one of outrageous prostitution. Such is heathenism, defying its sins and foaming out its shame.

These things have often been mentioned before; but there is a circumstance that seems to render their occasional repetition necessary. In the civilized world this is an age of progress. The church sees on every side of her unprecedented tokens of movement, life and light. And there is a tendency at home to believe that the heathen are participating in this movement; that there is a virtue in the times we live in, sufficient of itself, without other instrumentality, for the healing of the nations. This is an illusion. They that will benefit the heathen~~er~~ must work as though they were thrown into the very heart of the dark age.

I have lately adopted the habit of going out at six in the morning, and spending two or three hours in the bazaars and other thoroughfares distributing books and talking to the people. I have always a crowd about me, sometimes as many as forty or fifty, who pay readily the small sum demanded for the books, and hear what I have to say. Their conduct is generally respectful. On one or two occasions, some zealous opposers have put themselves forward, reviled the Christian religion, blasphemed the name and character of the Lord Jesus, and purchasing books torn them up and showered the fragments upon me. One of the persons declared himself holy; I called the attention of the crowd to this sentiment, and asked them what they thought of it. Afterwards this person used some English words of such obsc^{er}ity that I could not but put my hand on his

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mouth and stop him. These things irritated him, and caused him to destroy the books. I find my power of influencing them ^{dependent} ~~deepened~~ very much ^{on} ~~en~~ the control of my temper, and the degree of kindness evinced in my deportment. I think they are not wholly insensible to an affectionate Christian treatment. They ask the most absurd questions. One man insisted upon knowing who God's father was.. He could not understand how God could exist without a father. The ~~h~~eterogeneousness of this population surpasses anything I have ever seen. A person going into the streets with books, needs ^s to have them in the following languages in order to answer all demands: viz. Mahratta, ^{uj} ~~G~~uzarati~~s~~, Hindostan~~s~~^s, Hind~~s~~^s, Persian, Arabic, English, Chinese, Portuguese, Tel^u~~ing~~^u. He will also meet with Abyssinians and Malays.

I send the above notices thinking they may occupy a corner in the Dayspring. Since writing, in the accompanying letter of the Mission, my views concerning a new station, I have become more and more convinced of the importance of laying out a great deal of strength in Bombay. It becomes to myself every day a field of increasing interest.

Yours in Christian affection,

George Bowen.

~~Please forward the accompanying two letters.~~

To Dr. Rufus Anderson.

(16)

Bombay, January 30, 1848.

Esteemed Sir,-

We landed in this city on the 19th inst., after a voyage of 172 days. Though so very long, yet it was not on the whole an unpleasant voyage. Our accommodations were excellent, perhaps no missionaries have had better; and those on board were friendly; and we had fine weather most of the time. Our detention was caused by calm and light winds. We crossed the line in this hemisphere five weeks before reaching port, hindered simply by light winds, calms and currents. The Captain and first mate were of Unitarian connections and prejudices; though the Captain had little taste for religion in any form. He avoided profanity however, was civil and friendly to us, permitted us to preach every Sabbath, have service in the cabin every evening, ask a blessing at table, have a bible class, and exert a religious influence as best we might among the men. We were not straitened by the providence of God or the ordinances of man. God gave us six months to prosecute our labors among our fellow voyagers; get something or other straitened as, our own hearts, or their hearts, and we have not to report that the blessing of God rested upon our efforts. At least we cannot tell of any decided extensive results. Some for whom we hoped much, went back, after sitting a little while on the threshold of Christianity. It is possible that two, or three may actually have experienced a saving change. Many encouraging signs appeared upon them, but we could not implicitly rely on these, and so we can only commit all to the hand of a faithful Creator, and wait for the Revelations of the last day. We were not without much solicitude for their souls from the very beginning. They were the constant burden of our hearts. And perhaps we labored for

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them as hard, and prayed as fervently, as we ever did for any. Yet with what results. One of them told me towards the last of the voyage, that no prophecy of the Bible seemed to him more strikingly fulfilled than this; "Ye shall be hated of all men for my name's sake", in allusion to the effects produced by our preaching. We have no reason to believe that any disliked us personally, but the gospel preached by us was hateful to them. Does God mean to teach us by the experience of this voyage that what we need, is a faith that will live on through all our earthly course without the encouragement of any seen results? Or would he not rather have us made conscious of our imperfect consecration and want of holiness, and our need of His Spirit to fit us for the work before us. [I sometimes during the voyage regretted not having shipped before the mast. I should then have been more among the Men. It is true, that during the latter portion of the voyage, I spent some portion of every day among them. The passage money would have been economized; and when I consider how the funds of the board are chiefly contributed, I feel that these funds are sacred to the positive necessities of missionaries, and missions.] And as to the physical exertia, I did actually perform the duties of a sailor, to some extent, going up in a gale sometimes, to help reef the topsails. But on the other hand I would not have had so much time to employ in profitable studies, especially in the study of the Mahratta. In this I made some progress. Owing to the sickness of Mr. Wood, and my superior conveniences, I made more than Bro. Wood, reading through all the books I brought from the Mission House. In regard to the other matter, [I should rather be in favor of unmarried Missionaries coming out before the mast, when they felt so inclined; and if I should, which God forbid, be obliged to take a similar voyage, I would so take it. God forbid, I say; for I feel

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myself in my haven, anchored in India. I desire of God simply the privilege of living and dying in this land the life and death of a true follower of Christ. I deplore the many years of my life that have been spent away from the heathen, and feel that I must not deprive them of any ~~more~~ ^{more} of my time.] One thing I may mention before leaving the ship, viz; as far as I am informed, Captains expect ministers who are passengers to ask permission to preach the gospel. The first mate informed me he was in a vessel that conveyed some of our Missionaries from one foreign part to another, and it was to the great surprise of the Captain that they proposed no religious exercises.

We were kindly and affectionately received by our Missionary brethren.- All from the interior have written. Mr. Hume was and is absent in the Southern Concan with Mr. Fairbank, on a preaching tour. Mr. Allen & Mr. Hume were here in person to greet us. With their kind friends our time has passed very pleasantly since we landed. Mr. Wood is living with Mr. Hume; and Mr. Allen and I keep house together. I don't know how I could be more pleasantly situated than I am; having as much privacy as I want, and as good society as I want. I find the society of Mr. A. very profitable as well as agreeable. [Mr. Allen He has given me a great deal of information with regard to India; and I incline to believe that in regard to many things relating to this land, we are under an illusion at home. But my notions of things are yet crude and immature, and I will not venture to express them, till justified by further observation. One thing I must say, that the difficulties in the way of the gospel seem to me unsurpassably great in this place. And this also, that there is surprisingly little direct preaching of the gospel to the natives. Again the Europeans here have as many ministers

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in proportion to numbers, as any part of our population at home, yet as a whole their influence in whatever relates to the gospel is *nil*. How the natives, from what they see of Christianity, can form an idea in the remotest degree approximating to the true, I cannot conceive. Being requested to preach last night before the Scotch free Church, I could not but preach a regular missionary sermon, setting forth their obligations to the heathens around them. Perhaps their obligations are less felt by the church of Christ in this heathen land, than by the church at home. But I must check myself, for I have no right yet to entertain opinions.]

It is settled that Br. Wood and myself are to remain here and study the language, at least six months, from that to a year. Where we shall then go I have no intimation.

I have heard Mr. Allen preach in Mahratta twice each Sabbath, once in the Chapel, and once in a room on the Mission premises. He uses the language with much fluency, and succeeds in commanding the attention of those who hear. He appears to enjoy preaching. The audiences consist mostly of children from the schools.

[I never have felt more that I now do the importance of Missionaries being consecrated on your side of the Atlantic, and setting out with right evangelic views of what is required of them. India is a place not a bit better than America to acquire such graces as humility, self denial, renunciation of the world. And I do still think that a change in the condition of things, must begin in the heart of your seminaries.

I hope that I shall enjoy, throughout our future correspondence, the free communication of your sentiments in all that relates to me and

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my doings, and that I shall show myself worthy ^{of it} fit, by a becoming teach-
ableness; and remain,

Truly yours,

George Bowen.

Mr. & Mrs. Wood would be remembered. Both are now in excellent health.
Mrs. Fairbank is in Bombay. Her health is, I believe, improving. But
she is not strong.

1865

Rev. R. S. Anderson, D. D.,

Sec. A. B. C. F. M.

My dear Dr. Anderson,-

At the meeting of the missionaries of the Marathi Mission in Oct. last in ~~Ahmednagar~~^{Warananagar}, a resolution was adopted expressive of their desire that I should again become a member of that Mission.

I was led to resign in 1855 chiefly through a feeling that my views on the subject of pædo-baptism might lead my colleagues to question the advisableness of my continuance in the Mission. A convert in the ~~Ahmednagar~~^{Warananagar} Mission had adopted similiar views on the subject of infant baptism. He was living in the house with me; I had had no conversation with him on that subject; his change in views had been brought about by another agency altogether; but I feared that a feeling of uneasiness would spring up in the minds of my brethern; so I resigned, and you accepted my resignation.

During the ten years that have since elapsed, I have been in constant intercourse with ~~the~~^{the} missionaries, and have frequently been a fellow labourer with them, without the slightest jar, and it is both ~~this~~^{our} conviction and mine that the views referred to, constitute in this case, no bar to co-operation. I cannot myself baptize any but those whom I regard as believers. I cannot make a secret of this inability, ~~If~~ my connection with the Board placed me in the position of a pastor, some difficulty might arise, but I do not think I hold this view in any way to hinder my acting as a Missionary of the American Board.

During the last six years that I was connected with the American Board I declined receiving any salary. I have received none since 1849. During the greater part of this interval I earned the trifling amount necessary by giving an hour's tuition daily. For the last three or four

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years guided by the Providence of God I have not supported myself in this way: that Providence has kept me supplied with the necessaries of life. My expenses do not amount to \$100 a year. I am quite sure that Providence will never fail me, and I do not seek anyother provision.

I think it a matter of congratulation that Bro. Munger is to come to Bombay. The population in this place has immensely increased since you were here. There are three lines of railway connecting it with the interior (N., N_W-E. and S-E.) and its influence is more and more felt in every part of the Presidency. Notwithstanding the very unsatisfactory results of missionary labor. here, I am persuaded that its importance as a missionary centre cannot be overestimated.

I am grateful to the brethren of the Mission for the honor done me in their Resolution. I have written this to show you that I cordially acquiesce in their proposition. I am, my dear Dr. Anderson,

Yours faithfully,

George Bowen.

Bombay, Dec. 13, 1865.



Bombay, Nov. 13, 1848.

Esteemed Sir,-

Having recently made a visit to the Southern Concan in the company of Bro. Hume, I send you an account of it, in the form of a journal.

We had principally in view the communication of truth; a subordinate object was health; and we wished to look at Ratnugherry with reference to its eligibility as a mission station. With my imperfect knowledge of the language I could not expect to do much; but hoped the journey might be advantageous as a means of preparation.

We left Bombay Oct. 18 at 5.30 o'clock P. M. in a bunder-boat, that is a boat having a cabin for our occupation, two latine sails, and manned by 10 men. It may be well to mention as a matter of curiosity that we paid for this boat and these men three and a half ^{rupees} rupees a day, about a dollar and sixty cents. The wages of a common laborer in this country are about one-tenth of what they are in America. The men on this boat were all ~~Missionaries~~; indeed there are scarcely any other engaged in navigation in this part of India.

19th. Was awakened about day-break by a noisy colloquy between the boatmen and some inhabitants of Moorood while we were yet half a mile from this place. The latter inquired who was on board. "Padre Saheb, padre Hume Saheb". "What has he come for?" "To give books, to give books, to give books." "Books for whom, books for whom, books for whom?" "For everybody, for everybody". In this way half the people of the place must have been made acquainted with our coming and with its cause. The word Padre they got originally from the portuguese, and now habitually apply to protestant ministers as well as others. Remonstrance is in vain; it has become the received translation of Reverend. Moorood or Rajapoore is in the territories of the Hubshi, (Abyssinian), a Mussalman

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prince who has been permitted to retain the government of his little state. There are but few of his own race among his subjects; we saw one or two in this place. After taking a walk through the lanes and bazaars, conversing with several groups, and exhibiting our book, we stationed ourselves in an open portico where some government officers were sitting. Here we soon had a crowd around us, asking for books gratuitously, blaming us for putting a price upon them, crying to a limited extent, and sometimes listening, sometimes not to the remarks made to them concerning the contents of the books, and the true way of salvation. We told them that formerly books had been distributed gratuitously by the missionaries; but it appeared that the people did not appreciate what they got for nothing, did not take care of them, did not profit by them; so it was determined to ask a trifling sum for them, not for our advantage but for their own. Left in the latter part of the day, and sailed along in view of the coast. The sight of this scenery awakened some pleasant meditations about Him by whom not only were all things made, but for whom it was a refreshing thought that although the inhabitants knew not the Maker of these hills, yet they existed not in vain, since He appreciated them, found pleasure in them, saw His own glory in them. Those woods seem solitary, but the Lord God walks there, rejoicing in the myriad fold work of his hands. He possesses an exquisite perception of beauty and nothing is lost upon him. He beholds with pleasure the particular curve described by the outline of this and that hill. If we were more like Christ, how many and how powerful would be our impressions in the presence of His works.

20th. Early at Bankot. Saw the ruins of the buildings erected by the Missionaries of the Scotch Church. For many years these missionaries labored here and at Hurnee and in the adjacent districts, and then abandoned the field, removing to other parts of the country. It is

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melancholy to call their labors to mind in connection with their cessation. They labored no doubt in hope, wrote sanguine letters, inspired expectation and prayers in the church, established schools, had preaching stations, built houses for the members, and now the traces are scarcely discernible either in the physical or moral surface of the place. How undesirable to commence a mission that shall be abandoned after years of labor, and how important to weigh well this matter of choosing a station. There are so few laborers that it seems desirable their labors should have as little of a desultory character as possible. Are we guided by the providence of God when we repair to some field, and accommodate ourselves and talents to the peculiarities of it, and also guided by His providence when after a few years of labor we abandon it? Brother in some instances this is the case, when God has certain ends to accomplish that are not obvious to us. But He is a God of order, and we may doubt if such instances are frequent. One thing we noticed here, where probably there have been more books given away than at any other place in the Concan., namely that there was more of incivility, more of disrespect for us and our work than at any other place we visited. I have been confirmed in my opinion of the advantages of selling books, over gratuitous distribution. Given away, they are despised. The people think they do you a favor by receiving them, and many refuse them. Purchased, they are read, in some degree valued, and are preserved. The distribution is less, but there is more prospect of good results this way. When we remember how profusely books have been given away, as for instance 13000 in one town once, we are inclined to feel surprised that there should be so little fruit apparent. The streets of this town are picturesque and beautiful. We stationed ourselves with boxes of books under a huge pimpl tree in the centre of the bazaar. A crowd

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gathered around, noisy and tumultuous. One Mussalman asked me, "Who is Christ"? I answered, "He is the manifestator of God." He repeated the question, and I answered in the same way. I saw his aim; he wanted me to call Christ the Son of God, that he might break out and taunt me for supposing God to be like man, to have a wife and offspring; or that there are two Gods. When he asked again, I gratified him by saying that He was the Son, and went on to say how He was the Son. "The word has many meanings. As the only-begotten is cherished of his father, so the title of Son showed the place Christ occupies in the affection of God the Father. As a son of the father is nature, so Christ. As a father could make no greater sacrifice than to give his son, so God. Saw a copy of the first part of the Bible in Cruzmattee, in the hands of a banyan to whom it had been given years ago. He appeared to have read it somewhat, but to have lost none of his heathenism. We are constantly reminded of the powerfulness of mere truth, without the Spirit. As an instance of the strange remarks continually dropping from the lips of these heathens, one man said that sin and righteousness were equally balanced in Bankot, and consequently the people were in no danger. As Mr. H. Was describing the wretchedness of the people in their estrangement from the true God another interrupted him by saying, "We must take your books, and you our pice (coppers) and then we shall be happy", at which sally the crowd laughed much. The missionary engaged in selling books is liable to taunts; but then he will have taunts of some kind or other, in whatever way he communicates the truth. But the distribution of books is an occupation perhaps not favorable to preaching. Perhaps it would be well if the two occupations were separated. But where are the men to act as ~~cooperators~~? This is

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the difficulty. We carried along with us, in this town, by way of experiment two natives, a Brahman and a Mahratta, to engage in the circulation of books, separately from ourselves.

21st. At Unjunwel, beautifully situated upon the terraces of a hillside that was covered with a luxuriant growth of trees. The people were humble, civil and desirous of books. They listened to the gospel messages, and seemed to approve of what was said. A Mussulman, padre as they called him, was walking with us as we passed a place where a Mohammedan saint was worshipped. Br. H. reproached him for degenerating he and his people, away from Mohammedanism, conforming to Hindoo practises, and worshipping dead men. He could say but little in reply.

22nd Sabbath at Chiplocn. A crowd was gathered under a tree opposite our boat; so we went ashore and Br. H. took his station under the tree and preached to them. After a while they entered into discussion, chiefly through the medium of one interlocutor. He asked which was worse to worship a cow or kill a cow. He asked it as though certain the conviction of all would be, that to kill a cow was the great crime of the two. He was answered that to kill a cow unnecessarily was a crime. The lives of all creatures are at Gods disposal, and He has a perfect right to place them at our disposal. If He had not done so, then to kill them is a crime; but He has done so. The fact that cattle are in so many ways serviceable to man after death was an argument. It is no mercy to let animals die of disease or decrepitude. This reproach concerning the slaughter of animals is one the Brahmans continually, and to their own notion triumphantly, bring against us. My book upon our arguments perhaps as excuses for the force of appetite. This man in the course of his remarks said that hell was on this earth and no where else. I turned to the 9th of Mark and read to him the explicit

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and awful language of our Savior on that head. "Idols ", he afterwards said to Mr. H. and this is a favorite argument with them, " idols are the karopari of God, his deputies, vicigere^{nt}s. A great king does not do all the business of government; he relieves himself by appointing numberless deputies and officers who represent him in the different parts of his empire. They enforce his laws, receive the honor and tribute due him and listen to the petitions of the people. In like manner do the several Gods we worship. They are the officers of the One Superior Duty." It was replied that a king was forced to resort to this mode of governing, because of his finite nature. He could not be in more places than one at once. Supposing him present in the room where the Mamaladar is sitting, how foolish it would be to make one's obeisance and present ones petitions to the latter, taking no notice of the former. It is the glorious distinction of God that He is unconfined to place. He is everywhere with His power to bless, and it is the greatest affront to pass him by and address our thanks or our petitions to another. The man quite a sincere person apparently, was impressed by the remarks, and we afterwards heard him repeating it to another. Afterwards I walked up into the bazaar. They called me to see a Sadhoo, that is a saint, a Hindostenian. He could not speak Mahrattaⁿ, but as a great crowd had gathered around I took occasion to show what the Christian idea of holiness was, by reading to them the beginning of the Sermon on the Mount, and expounding it verse by verse. Some admitted that holiness must reside in a renewed heart, and that no pilgrimages or ablutions could obtain it.

Returning to the boat found a man conversing with Mr. H. about religion. He said he prayed to Jesus Christ. Being asked about the

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way of salvation, he said it was by repentance. "But suppose a man having taken poison, heartily repents of it, will that save his life?" "Yes because it will lead him to take some counteracting medicine." "Just so, and if it did not lead him to do this it would be in vain. The sinner must repent and then go to Christ; and Christ will save him." From the conversation of this man I thought him almost a Christian but afterwards observed that he was unwilling to be seen with us, avoiding us both here and at Raboul.

In the afternoon we visited the village and temple of Purshuram, occupying an elevation on the mountain opposite Chiploon. This is Purshuram's great shrine. The village is peopled with Brahmins who live by the gains of the temple. Admired the huge Pimpel and banyan trees, on our way. A single one would be an object of great curiosity in America, but here they are in great numbers. They generally have a stone platform three feet high, 30 square about their trunks; the Pimpel is considered especially sacred. The road from the plain to Purshuram is of hewn stone, sometimes in steps, but generally an unbroken surface and quite precipitous and fatiguing. It is regarded as a work of merit to go up it. How utterly petty and contemptible for the most part are the acts of self-denial by which this people seek the favor of God. Real self-denial there is hardly any in their religion. And it must be borne in mind that the austerities and penances of the Hindoos are the road to honor and reputation. In different countries the avenues of fame are different. In England or America an ambitious man will seek to be a popular orator, or poet or historian or painter or representative or Judge. But in this country he will go on pilgrimages, perform trips, fast, hang on hooks etc. etc. Before coming to the country I thought it was a sense of sin that urged them to these works of

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righteousness. But a sense of sin, such as to have an active influence on their conduct, is rare. They are seeking to be meritorious in the sight of man and God. Pride is the root of all.

On reaching the temple and passing into its precincts, we saw a large congregation of Brahmins sitting in a vestibule or open part of the temple, and listening to the legend of a huridas. Two or three separated themselves from the rest as soon as they saw us, and coming to us would have hindered our approach. But though they seemed inclined to dispute every foot of the way, we drew nigh to the vestibule, and taking a seat listened for a little while to the performance. The narrator was a respectable looking man of about fifty. He occupied a cleared space in the centre, with three attending musicians acting both as orchestra and chorus. While he narrated one of the musicians kept up a low running accompaniment upon a sort of lute, which was not unpleasing in its effect; and at intervals all three joined in with their instruments and voices. The speaker used an ad libitum sort of chant in his delivery, varying it according to the character of the narration. The people observed profound silence. There seemed to be a predominance of aged men, though there were children present, and through the doors of the temple we caught a glimpse of women gathered there to witness as far they could the performance. The whole scene as it met the eye was not unpleasing. One might suppose this to be an audience of human beings eager for divine truth and assembled to hear an ambassador of God. But how great the contrast presented by the the matter of this man's discourse with the external appearance of important dignity and solemnity. He was telling of some woman desirous of worshipping a certain idol, a certain hideous image of some fictitious being stained with all vices, but who was without the means of making an offering. He described a

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a conversation between her and a Brahmin, which resulted in his undertaking to supply her with rice and all things necessary. Then followed the detailed creation of these things by the Brahmins supernatural ability etc. etc. The stoves of Hindoo mythological love are amazingly vast. God has given man an inventive faculty and there is hardly any he loves more to exercise. We see the beautiful operation of it in the Bible, where in the form of illustrations, similes, parables, it is made greatly subservient to truth. Among the Arabians, we see it producing the 1000 nights for popular entertainment. In the dramas, epic poems, romances etc. of Europe we find it in great fecundity. But in all these, fiction is simply employed for entertainment of the mind and does not profess to be any thing but fiction. But the works of fiction among the Hindoos, though innumerable, all hold the rank of histories, nay more of Scriptures. They believe all that their Poovans contain and their Huridases imagine. They have changed the truth of God into a lie, and their lies into the truth of God. Their appetite for falsehood is amazing. Were the Arabian Nights translated they would be generally received as history. There is a book of similar character called "Sinhasun Buttishee", a mere story-book, forming no part of their poovans; I was once speaking of its foolish fables to a young Brahmin in the government school at Bombay, and to my surprise he immediately began with much warmth to assert its entire truth. Yet he was one that knew English very well, and had read many English books. Feeding from their infancy on fiction, how can this people ever have any appetite for truth. Truth is altogether too meagre and too insipid for their tastes.

All the amusements of this people it may be remarked and connected with religion. Religion is made the instrument of their diversion in a thousand ways. The characters assigned to many of their gods seem to

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have been imagined with reference to the entertainment of the people. I was once reading to my pundit an account of Shiva with a thousand heads and a body enwreathed with snakes, dancing in the sky, and expected that he would see the gross and painful absurdity of it all; but its only affect was to throw him into an ecstasy of enjoyment. It seemed to him an amiable condescension in Shiva thus to make himself ridiculous. All their holidays moreover are strictly sacred days. They never amuse themselves except to honor some god, and never honor any god except to amuse themselves. Hence they hold their religion as upon them. The same wants of the depraved mind that lead people in our country to the theatre, led the Brahmains of this village of Purshuram to come with their families and hear the performance of a huridas on the Sabbath afternoon.

Soon we returned to the gate when Br. H. entered into conversation with a Brahmin about the truths of God and the falsities of men. Presently two or three of the assembly left and drew near. As Br. H. raised his voice others left and came to us, so that in five minutes we had abstracted one half of the congregation of the Huridas, while the other half gave us their eyes and ears. Some contended for their own system; most heard in silence. After we went they doubtless returned to their performance of the Huridas; with how much enlightenment of conscience and wavering of heart is known only to God.

Hardly anything could exceed the beauty of the prospect from this village, overhanging as it does the broad and rich valley with its meandering stream, the town of Chiploon opposite, here and there the site of a village discoverable by the perennial trees in which it was secreted, the mountains opposite and around, with waterfalls and patches of pasture where cattle were seen grazing.

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23d. Early in the morning visited the government school and examined some of the classes. The boys exhibited the maps they had drawn which were creditable. They had a pretty good acquaintance with our systems of Astronomy and Geography, whether they believed them or not. Afterwards we opened our boxes of books under a large Banyan tree in the centre of the village. It was a magnificent tree, the trunk consisting of half a dozen great trunks conglomerated. The lofty branches were festooned with pendent shoots that fell to within a yard of the earth, but could not reach it because of the cattle that fed upon them. We spent several hours here in the morning and afternoon. [Returning through the bazaar about sundown, a crowd gathered round us, whom Br. Hume addressed concerning the way of life. One person, as is generally the case took the lead in defending their doctrines and practices; but after a while the crowd opened and admitted another who had been sent for as better able to manage the discussion. "If you believe in one only and Spiritual God", said he among other things, "Why do you have temples?" "We assemble in churches not because we think them holier than other places, but for the sake of social worship, and of hearing God's word expounded". Br. H. had been urging on them the folly of pilgrimages to distant places to find an omnipresent God. After a while the man came out with a declaration which he considered a leveler, namely that there was no proper distinction between sin and righteousness, seeing that all things and all acts were of God. Br. H. called upon all present to look on this man. He considers thieving no sin, take care then of your property; he considers adultery no sin, - be careful therefore that he does not cross your threshold; falsehood is no sin, put no confidence then in what he says. When he speaks shut your ears, having nothing to do with his doctrines, for he is a man that says there is no sin in teaching false doctrines." The man was utterly confounded

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some devotee, and there was a lamp there to be lighted on occasions.

[So here we see the three religions in juxtaposition. What a vitality in Hindooism. Two religions have swept over it, and Hindooism starts up and simply takes from their ruins stones to make new goods of. When shall He come whose right it is?] When shall the people of the saints of the Most High take the kingdom and possess it forever, even forever and ever?

We took up our quarters in a deserted mosque very spacious and handsome with a fine dome and minarets which would have seemed lofty had you not from their summits seen the cocoanut trees suspending their fruits far far above. We were not much visited. It was the time of a great Hindoo festival, the Dewah, the beginning of their financial year, when they take their inventories, decorate their shops, worship their account books, and take a new start in the pursuit of Mammon. Two persons this day told us they worshipped Jesus Christ, at the same time that they bore on their foreheads the marks of their idols. Doubtless many Hindoos worship Christ, for they worship everything and everybody. When they know more of him they cease to worship him; and I have heard of a man who had a copy of the Acts which he was accustomed to read, but in which he had blotted out the name of Jesus Christ, whereon it occurred

25th. At sea. Passed Rhutnugherry in the afternoon.

26th, Landed early at Qejtapoor. Were conducted to the only school in the place, and found under the shadow of an arbor half a dozen boys sitting around a poor cripple who was their Juintoji, or teacher. God had not given him a large measure of understanding; but he seemed well disposed and humble. We told him of Christ and gave him a few

G. B. 14.

books for his school, he having none. Stopped afterwards at a temple of Vital. Several old men assembled and listened to Br. H. without opposition and without emotion. They laughed and said "true, true", when the baseness of worshipping such a hideous and revolting image instead of true God was urged upon them. Seeing their perfect unimpressibility, I thought of the apostle and description, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." I read to them part of the Ten Commandments. One of them suggested that we should leave this tract on a balustrade surrounding the idol; thus it would become the property of the temple; no one would dare to take it away; but many that came to the temple would read it and make known its contents. The proposal was agreed to, and the tract left there. This was probably the first time the Ten Commandments were ever made the property of an idol temple. In the afternoon we had an agreeable sail up the river. The tide failed us a few miles below Radzapor, when we went ashore and in our walks came to a temple with eight or ten persons in it. Some discussions followed, and at length one old man became very angry, accused the government of oppressive taxation, and us of killing animals, stopped his ears against all that Br. H. said, and told us repeatedly to go away from there. In reply to a suggestion that his remaining days might be few and he should prepare to meet his God, he exclaimed angrily, "It is'nt time, my days are yet many". "Well suppose they are, after they are ended you must die". "I shall not die; I will live to be a hundred years old". "Suppose you do, after that?" "After that I will go to hell". It was a temple of Devi. When we told them to quit the service of their idol, they said "What, forsake our Devi who does so much for us?" "She can do nothing for you, this is mere stone". "We know better. When anyone of us is sick he prays to her

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and she heals him. When we are in distress of any kind she helps us out of it." What a weariness to the benevolent heart of God is the conduct of this people. The more His goodness abounds toward them, the more fervently idolatious do they become. What can He do? They gather the beautiful flowers with which he adorns their villages, and place them every morning before the shrine of their false gods. They put red paint on the noble trees he rears for their solace and nourishment and bow down to it as to a Creator. When He heals them or enriches them, they go to the temple and praise their stone-god. Leaving the temple of Dewi, we went into the adjacent fields, and found some cultivators there on a threshing floor. They conceded everything and seemed really disposed to regard for the moment as oracular every word addressed to them. One God being declared, one of them encouragingly answered, "Yes there is only one God, Saheb; very true; Vishnod; there is no God besides". Being reproved, the others also turned upon him and he was quite ashamed of his mistake. What could be done with such people. Utterly ignorant, confessing their ignorance, listening as though greatly honored, yet unsurceptible through their very ignorance of any deep impression.

27th at Radzapor. Owing to the dewali the government school was closed. This place looked more city-like than the others visited; the streets being paved and the houses built of stone, and apparently a good deal of export and import trade. Placing ourselves in the busiest part of the town in a spacious hollow formed by the united trunks of a gigantic banyan, and opening our boxes, we explained to the people the contents of the books, and called upon them to buy, which they did somewhat freely. Once in the course of the day, I was telling them of the

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sinless nature of Christ, when one, a pert young man, said, "Not so he was a sinner." A Mussulman was standing a little way off. I called to him and said, "Do you hear what this youth says? He says Christ was a sinner". "It is not true" said the Mohammedan, "He was holy, he was a true prophet." This testimony given by a person of another faith, had the force of historical evidence, and the young man seemed to feel that he had committed a blunder. In the neighborhood of this place is the Ganges, that is, an intermittent spring. There being a mystery about it to the people, they call it Ganges and throng to it in the hot season, and adore it and bathe in it, and save themselves the trouble of going to the north of India. They have a story to explain the advent of Gunga in this place. One who had been a frequent pilgrim to that holy stream, being prevented at length by the decrepitude of old age, sighed for Gunga as a lover for his mistress, till one day his desires were so earnest and prevalent, that the river suddenly started from the ground in the form of this spring. A great temple was built over it and about it, and it became an object of pilgrimage for all this region. But it is now in ruins. An immense banyan is rooted in the centre of it, and its roots are industriously ploughing up its pavements and sapping its walls. Great numbers of monkeys were leaping from branch to branch, or running along the top of the wall. One sat there suckling her young. There was not a human being beside ourselves there, and there was as much an aspect of desolation as about the monuments of Egypt. It is delightful to see these signs of decay and abandonment. Further down the mountain was a hot spring; and while Mr. H. bathed in it, I walked to a neighboring temple. Here were a dozen men, mostly advanced in life, all unable to read. They told me the idol was Maha Lukshme. I read to them part of a tract. Afterwards Br. H. coming up called my attention to a stone in front of the temple. It was what they call

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satyu a means of obtaining information from the deity. When anyone would inquire of the god, the poojari or functionary of the temple attempts to lift this stone from its place; if the answer be a negative the attempt fails, if affirmative it succeeds. A man has lost something, and says he will give so much to the god, that is to the poojari, if the god will insist him to recover it. If the offer is not sufficient, the stone refuses to be lifted. An increased offer is made; perhaps that is not enough. When a sufficient sum is promised, strength is given to the poojari and he raises the stone. Br. H. exposed the folly and credulity of the people in this matter, and told them that the poojari, (who was standing by) was merely intent on getting a good living, at which some laughed.

28th at sea. Reached Rhutnagherry in the afternoon. As we landed on the beach a servant appeared to invite us to the house of Mr. Cambell, assistant judge. We obeyed the invitation and for several days were treated by this gentleman with a hospitality and Christian kindness not to be forgotten. It may be added without impropriety that upon our return to Bombay, we found a letter from him, conveying a donation to the cause, of the amount of the expenses of our tour. He was the first European seen since leaving Bombay. [We had been visiting populous villages and towns, without seeing any where a single Englishman to represent the government. The people live under an invisible government. Doubtless many in India live and die without seeing one of the conquering race. And the government does wisely and well, no doubt in employing natives in so many of its official departments. Before coming to this country I supposed it was governed in a great measure by force; but not so; it is another power of some kind or other that controls the people. Nothing can be more pacific and tranquil than the general appearance of this part of the country, as it strikes the traveler's eyes. How many

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have contended for these regions. For centuries how unceasingly have they been the prey of war. But there is now a pause. This seems to be the auspicious moment for the church to awake, and pour in her forces.]

29th Sabbath. There are half a dozen European families here connected with the civil and military service, to whom Mr. Hume and myself preached this day.

30th. Visited the three government schools, one English and two Mahratta. Found them using in the English school an excellent class book, containing many evangelical sentiments. As in the case in most schools sufficient attention did not appear to be given to the relative importance of studies. Why should a knowledge of the names and localities of all the counties in England be drilled into these youths, while ignorant that there are countries where the sun does not rise for six months. Their acquaintance with English History was pretty good; though they knew little about America. The teacher could not answer the question, "who reigns in the U. States?" though one of the boys was able. One thing was well; they studied English etymologically, and knew the force of the latin prepositions that enter into its words.

Went into a temple where a Poovanist was reciting. He addressed himself principally to one person who was seated on a carpet, and who had probably hired him. In the portico around the sides of the court were many Hindostan travelers, mendicants gorawars and others. The complexion of these northerners is of a more intense black than is common to the natives of this part of the country, whose complexion resembles that of the generality of our colored people; while the Brahmins are still lighter, proving themselves another race, no less by their physical than their intellectual constitution. Some of the boys from the English school gathered round me here, and entering into controversy showed that their learning had fostered conceit while it had not detached them from their idols. One of these boys dared to

G. B. 19.

assert that sin and righteousness were the same thing. On our way to the fort, stopped at a temple of Bheiraw. Asked them how they could worship a being who had cut off the head of Brumha? They knew nothing about it; they could not read. Large bundles of hay were there, and it appeared as though oxen and buffaloes were accommodated there as well as Bheirau. We however could not enter. I was much pleased with the views from the walls of the fort. These walls encircle two hills and an interjacent valley in which a village lies embosomed. The sides of the hills around the village were terraced, and many noble fruit bearing ever verdant trees were picturesquely scattered around. Rutnugherry is the largest place in the Southern Concave, though not of any commercial importance; a large proportion of its population are Brahmans. Its streets are surprisingly clean, the gardens full of flowers, the streets and houses over shadowed by luxuriant trees, and considered this externally it would seem a pleasant place to live in. Mr. C. informed us that the number of criminal cases was about 70 annually, formerly under 40; civil cases 300, formerly under 50. The most common crimes are forgery and perjury.

31st. Visited the gaol. Of 381 inmates 24 only were women. The prisoners are employed in working bamboo into baskets and mats; also in making carpets, linen towels etc. There is a garden which they cultivate. They also prepare tapioca and arrowroot. The gaol is commodious, secure clean and comfortable. No cells for individuals; all live together. Their rice seemed to be of a rather superior quality. We saw a woman who had just been condemned to be hung for infanticide. She stood weeping bitterly though silently, while Mr. H. spoke to her. I observed a number of little altars erected by the prisoners for idolatious worship.

G. B. 20.

Nov. 2d at Harnee, where we put up at the government bungalow. The teacher of the government school told us that the European theories were gradually gaining ground. Among those who came to us for books was one who begged for half an hour that we would give him a book for nothing. We told him that if we gave to one we must give to all, and he went away empty. We were afterwards told that he was worth a lac of rupees. No one seems ashamed to beg here.

In the afternoon we walked along the seaside to Moorood, two or three miles to the South. The Peculiarity of this village is that it consists of a single street of great length, and narrow as their streets generally are, say six or eight feet wide. This width answered all their purposes, for they make no use scarcely of wheeled vehicles, and as for horses I saw but two or three in all this town. A thick shade was formed by the trees that overarched this street through its whole length, creating a new climate as it were under their ample foliage. One might in such a place be quite unconscious of a vertical sun. On the right hand and on the left between the houses appear dense masses of verdure; the plantain tree with its great leaves, eight feet in length, the cocoanuts, the palm, the piper betel whose body only a few inches in diameter is seen springing to the height of fifty feet without a branch. About every house three or four trees seem striving for the privilege of blessing it with shade; while vines are seen clambering up its walls, overspreading its roof, and hanging their large fruit over the eaves and almost in at the windows. Such is a Concan village. It seems to me that God has written in these His works, the great command to love Him with all the heart and soul. For man is a creature susceptible of gratitude; and what return for such beneficence could gratitude make less than the gift of the whole heart? But these

G. B. 21.

villagers take one of the plants of their garden, put it in a vase or on an earthly altar, and pay their homage to it night and morning. If there is some part of their village peculiarly pleasant and romantic they build a temple there and put an idol in it. The only music to which these woods reecho beside that of the birds, is made in honor of their false gods. But far more than all this the missionary comes to their village and tells them of Christ and him crucified; yet they turn not.

We visited and examined the school, distributed our books and endeavored to communicate some truth. One old man became quite excited when urged to forsake idols and seek the true God. "If we renounce our idols" said he "where shall we find God. Show him to me. Who can do it? Why do you talk of seeking and knowing God. If I go to the temple there is the idol, there is God. There is something I can see, can know, can pray to. There is no other way of knowing God". And he really seemed, as he looked upon the trees, the hills, the sky, to be unable to discover the least sign of God. The world was to him naked to God. Br. H. answered him by the illustration of a blind man, to whom another was discoursing of the beauties of nature, of the light, trees, flowers, fountains, rivers. "What are you talking about", says the blind man. "What is all this about light and trees and flowers. Are you crazy? There are no such things to be seen". The people seemed to feel the force of the illustration and perhaps a thought arose in some minds that possible there was a knowledge of God that they did not possess. The old man expressed a feeling very common among mankind everywhere. A German philosopher has said, "Nature hides my God from me". It is not nature does it, but the blindness of the depraved heart hinders man from beholding God gloriously manifested above and beneath and on every side.

G. B. 22.

I took a tract entitled "How God is to be known, and offered it to the old man. He could not read, and another accepted it for him promising to make it known to the village.

Nov. 3d. Sent one of our native men with books to Dapooli; and in the afternoon walked to Anjirla two or three miles north of Hurnee. Crossed the river in a boat crowded with fish-women. As we got on board they all huddled together in the middle of the boat and looked another way. The women of no class in this country are veiled or secluded as they are in Turkey, and perhaps in some parts of India; nevertheless they have little public communication with men. In the Concave they evince great timidity. They require a space of four or five feet before they will pass us. Sometimes they go back; sometimes make a long circuit; sometimes stand still close to the wall with their faces averted. Visited the government School in Anjirla and found the scholars to be all Brahmans. Some of the Brahmans of the place had influenced the puntoji to make this arrangement. The villagers complained of the injustice, and wished us to make a report which we afterwards did. Among the disputants in the bazaar was an old man whose vociferations had at least the effect of drawing an audience to us. He said among other things "The idol is stone to you because you have no faith, and it is God to me because I have". And he repeated the current proverb, "As your faith is, so is your God". These people seem many of them to look upon us as unbelievers, and to think we are preaching infidelity when we preach the abandonment of idols. Whereas idolatry is the most intense expression of unbelief, of a desire to walk by sight rather than faith. Mr. H. answered him by means of this illustration. "Suppose the man beside you to be a very wicked person, a thief, a deceiver, a profligate. But you believe him an honest man, and, being

G. B. 23.

about to start on a journey commit to his charge your house your property your wife, your all. Because as you have faith will he act honestly? Your faith will make no difference in his character. He is a villain and his conduct will be villainous". The old man forgot himself and answered, "First make trial and then have faith". "Right you must know in whom you believe. And here is the error of you all: you trust in unworthy objects, and your faith will be your ruin." It was dark when we reached the bungalow. Late in the evening we went aboard our boat and started.

4th Kelshi. Visited the village morning and afternoon, and passed the heat of the day under a tent. It might have been supposed from the countenances of two young Brahmins that heard us, that the truth had impressed them. As we walked on and entered the court of a temple they followed us; then as if to show how little they could be moved by truth they approached the idol which was Ram, rung the bell to call the attention of the god who was sleeping, and made their obeisance to it. A man was there reciting from the Poovans. He stopped on seeing us. When we urged him to go on, he said that what he was reading was sacred, and not for us to hear. We told him that the Poovans were accessible to us and were read by us. But as he persisted in waiting for our departure we left. Around this village, as generally in the Concan we saw extensive fields of rice, and multitudes of laborers, men, women and children engaged in gathering it.

5th. Shriwurdhunn. Sabbath. We walked through this place, (which is in the Hubshi's territories) morning and afternoon. [One of a company of Mussulmans called to us, made us sit down, and asked Mr. H. to talk to them. "What shall I talk to you about?" "About God: tell us your views." How singular would be such an invitation at home. But here religion is a legitimate subject of conversation everywhere and at all

G. B. 24.

times.] Mr. H. asked him for his own opinion concerning the means of escaping sin. "By repentance", was the reply. On being shown that to pardon men because of repentance would serve to confirm them in sin, rather than deliver them from it, and encourage others to sin rather than deter them from it, he shifted his ground and said, "by punishment." It was shown that there was nothing in punishment to purify; but that so far from becoming reconciled to the character of God by suffering his wrath, the depraved soul only becomes more established in its hatred of him. Br. H. then went on to unfold the true way of salvation. They paid great attention and listened in profound silence; and when he had ended admitted this way to be worthy of God: and we left them in a state of marked seriousness. Afterwards in the bazaars quite a protracted discussion took place with some purubhoos, who asked us to take a seat in their shop. Soon they sent for some person more capable than themselves to come and carry on the controversy. He was an interesting man, of some penetration, an equable temper, and good humor. Among his arguments was this. "Men are ignorant, they are like children. They cannot grasp great truths at once, but must be led gradually up to them. Hence the necessity of idols. The idea of a spiritual, omnipresent God, is one too high for ordinary reach; but God is brought into idols, and the people know him in part, and by degrees may be educated to the right knowledge of him." The reply was, that a great truth might be communicated by gradual unfolding; but not by the exhibition of something entirely opposite. A parent that wishes to educate his child, what does he do? does he show it the scratches made by a line in the dirt, and tell it to pore over them for ten years, and afterwards he will show it something else? or does he make an alphabet of well formed letters and teach it. To teach a thin by parts we must teach it by its own parts, and not by the parts different. Afterwards the man said; "is

G. B. 25.

not Jesus Christ anakar, I. E. an a material embodiment of the deity." A Mussulman standing by, seemed pleased when he heard this, and went off satisfied, not waiting to hear the answer. This is a specious argument. For Christ is truly the image of the invisible God. But it is not Christ's material person that images God to us. Of that we know nothing. There is not a word in the Bible descriptive of the form Christ wore on earth. But in him the moral perfection of God are brought near to our apprehensions. Br. H. explained why it was that God had become manifest in the flesh. Afterwards we returned to the boat. Concluded to leave the two native men here to dispose of books and return by land to Bombay.

Reached Bombay on the evening of the 7th, feeling that [we had cause for great gratitude because of the mercies vouchsafed to us during our tour of three weeks, and the truth we had been permitted and assisted to communicate; and also reason for great humiliation because of our want of zeal and faith. Let the church of Christ pray for the sanctification of Missionaries, - not so much for their comfort and health and physical well being, and happiness, not much for these, - but for their sanctification. Let her make this a matter of leading importance, and consider all her own interests to be someway or other involved in the blessing. When I bring to mind how vast the results that might be expected from a baptism of the Spirit upon all missionaries, how unspeakable desirable, of how world-wide importance, I am convinced that so incomparable a blessing will not be granted to a moderate degree of faith and prayerfulness.] The whole church must make this her burden at the throne of grace. I remain truly yours in Christian affection,

George Bowen.

Bro. and Mrs. Wood are at Ahmedmeggier, whither they have repaired with the advice of the Mission on account of her health, which has been a ground of anxiety to us. The last accounts do not represent her as materially benefited. My own health appears to be restored.

Bombay, Jan. 13, 1854.

~~My dear Dr. Anderson,~~

With reference to yours of Sept. 9, I am glad to see that you appreciate in some measure the difficulty and disadvantages under which we as a mission labor. You say, "it is clear that you ought not to remain in your present helpless state," in other words that some means should be found of placing our Mission on a footing equal to others, with respect to the ability of presenting attractions to Christian young men who are desirous of obtaining an education. You are however unwilling that we should enter into competition with other educational institutions, or become too prominently educational. You suggest that a Seminary at Ahmed^{abad} would answer the purpose.

I do not think this would obviate the difficulty. The town of Bombay is swallowing up the Presidency. It is the metropolis of W. India in a different sense from that in which one great cities are metropolises. The current sets more and more strongly heathenward. I could not do more than repeat, so I will only refer to our letters written in May and June past upon this subject and upon the strong desire possesses the younger portion of the community for an education. ? India is awaking and like a Caspar Hauser, needs to be taught everything. The young men who are likely to be withdrawn from us, wish to know not only Western Theology, but everything Western. To run the gauntlet of merely secular instruction in Government Schools, is a more dangerous thing here, than it is our country.

I do not wonder that you shrink from encouraging us to launch ourselves into an educational sea. You feel that while education is a great want of India, we are here to supply a greater want. But would the Gospel be less preached under the proposed circumstances than it is now? I do not think so. I believe the contrary would be the case.

G. B. 2. Jan. 13, 1854.

The Free Church Mission are building an edifice now for the first time, after carrying on their Institution for twenty years. I do not see any necessity of building now, should we begin an Institution. A good enough house could easily be obtained for Rs 150 a month, and I think the whole monthly expense need not exceed R, 400 - under \$2500. We might expect considerable help from parties here.

I continue to preach in the streets and wherever the people so congregate that I can quietly talk to them. They have many inquiries to make and difficulties to start. Occasionally I am maltreated or mobbed. But I do not suffer my mind to dwell on these occasional unpleasantnesses. May this upon which we have entered prove a year of the right hand of the most high.

I have never forgotten what you said to me upon my embarkation, viz. that I should consider myself rather the servant of the Lord Jesus Christ, than of the Board. Upon this I have acted, feeling that the highest interests, indeed the only interest of the ^{American} Am. Board is that I should fulfil my course, and then hear from my heavenly Master, hail, well done. To this end pray for me. Pray for us. I am in heart as friendly to the ^{American} Am. Board as any, and value my connection with it.

The Providence of God is causing a great deal of attention to be directed to the Mission of the Board among the Armenians, and it is felt that Americans have been highly favored in being sent with that harvest. I love my own field best, however, with all its barenesses. All are alike barren till the Lord alters the quality of the soil.

~~With Christian love to yours and your co-adjutors,~~ I am faithfully,

George Bowen.

Bombay, May 30, 1853.

My dear ~~Dr. Anderson~~, -

A conversation with ^{Brother} ~~Br.~~ Hume the other day, brought to light the fact that we were both in favor of having an Educational Institution in Bombay. It has since appeared that ^{Brother} ~~Br.~~ Fairbank coincides with us; and so we are led to forward by this opportunity an exhibition of our views and of the arguments that support them. As ^{Brothers} ~~Br.~~ F. & H. will write you rather copiously, it will be enough if I submit to your consideration, the reasons that have led me to look favorably upon the plan.

1. Among the young men of this country, the desire for education is very strong and is daily becoming stronger. What they principally seek is an English education. They regard it as the avenue to success and influence. We may find fault with that desire; we may prefer to see them cling to their vernaculars; we may exert ourselves to make them do so; the fact remains. We cannot overcome it. We should incur odium by attempting to do so. And having the appearance of being something providential, it commands our respect.

2. Young men connected with our Missions in W. India, have their full share of this desire for what is termed a liberal education. And they are drawn to Institutions, superintended by other Missionaries, and the consequence is that they join other Missions. This though not a great evil, is still I think, not the most desirable state of things. It is a reproach to our Missions in the public estimation that they should be parting with their converts in this way. It was this circumstance that first led us to doubt the expedience of our existing arrangements. The first impulse then was to seek to change the minds of those

G. B. 2., May 30, 1853

young men. In one or two instances, this endeavor was successful. Mr. Ballantyne induced Sudoo, who had come to Bombay with the view mentioned to go back to Satara. But in almost all instances such persuasion is quite ineffectual. And there is no guarantee that Sudoo will not resume his abandoned design. The fact remains; it will not accommodate itself to us; must we not accommodate ourselves to it?

3. If Missionaries have not a mind to preach, (i. e. to make this their principal business,) you cannot make them preach by shutting up their schools, or withholding the liberty to found an Educational Institution. If Missionaries have a mind to preach, the fact of their being engaged in teaching some hours in the middle of every day, will not hinder them from preaching. Taking the year round, I doubt if there be in India a Missionary who preaches, (in the technical sense) on an average, two hours a day. No Missionary connected with the Educational Institutions of Bombay is actually employed in them more than 24 hours in the week.

4. I believe, as I have always believed, that the greatest results of Missionary efforts, shall eventually be seen in connection with the preaching of the Gospel. I look for no great and splendid spiritual results from Educational efforts. As things now are they seem to be expedient, they seem to be necessary. A day is coming doubtless when the preaching of the Gospel will be attended by such displays of the power of God, as have never yet been witnessed. That day may be at hand. But at present, street preaching is little else than street quarreling. Wherever you go in Bombay, men present themselves armed with infidel objections against Christianity, or with obscene descriptions of its origin, or with a treasury of personal insults, or with an overwhelming

G. B. 3., May 30, 1853.

volume of voice, or in default of all, with handfuls of sand. And the most complete refutation of their objections, though repeated a hundred times, never induces them to relinquish a single one of those objections. Truth-seekers, as a class, have no existence. Distress on account of sin is never met with among these people.

It may be said that God tries us in this way, and that he who endureth to the end shall prosper. I doubt it not. But this trial has lasted since 1815 when the preaching of the Gospel began in Bombay. Again I say, I would not have anything as a substitute for preaching. But I see not why an Educational Institution, where any native of any caste may come and learn Natural History, Natural and Mental Philosophy, Natural Theology, History, English, the grammar of his own language, Geography, Logic, the Evidences of Christianity, the Bible, why such an Institution, particularly cared for by two Missionaries, with Native Assistants, may not exist in conjunction with all the preaching of the Gospel that now is in Bombay.

5. If young men are not afforded the means of getting an education such as I have just indicated, they will go to the Government Schools, and get an education from which the more beneficent features of the above list are excluded. They will thus become infidels.

6. I believe that this Mission is possessed of the pecuniary means of commencing such an Establishment. The fund in my opinion, should be used; and I see no better way than this.

7., I am willing to aid in such an Institution, to any extent that may be thought desirable. I am also willing to remain disconnected with it. With these remarks, I let the matter rest, so far as I am concerned.

Please give the assurance of my Christian regard to your co-adjutors and believe me,

In all faithfulness, Yours,

George Bowen.

My dear Dr. Anderson,

Bombay,
Jan. 28, 1853.

I have this day had the pleasure of reading yours of ult., addressed to the Bombay Mission in which you refer to some questions that have been asked by members of the Pr. Com. regarding myself, and in which you speak rather strongly in relation to my long continued silence. I cannot deny that your language seems to be justified; and with the whole of your remarks, I have no fault to find. I plead guilty; though like culprits generally, I fancy that much may be said in explanation.

[I would not have ^{it} supposed that I disvalue my connection with the Board. I value it, and should be sorry to see it dissolved. As you have before remarked, the mere fact that I am not supported by the Board, does not in itself destroy and should not relax the ties by which I am bound to it.] At the same time, I acknowledge that my failure to write, looks as though I felt myself irresponsible with reference to the Board, and did not desire their guardianship or their interest in any sense. I regret this appearance of evil, ought to have avoided it, and will endeavor to avoid it. I assure you the fact would have been the same, I would have been still a delinquent in this matter, had I been a stipendiary of the Board. But I have been for some years held in an existoly torpor, from which I only occasionally arouse myself, sending in the course of the year three or four letters to America, and these to my mother and sisters.

The other brethren of this Mission are so much more faithful in the matter of Correspondence than they formerly were, that I feel less sensibly pressed by the obligations to write than I otherwise should. I know that there will be scarce any fact of importance, connected with the spread of light in this land, and the awakening of the nation 's mind, which will fail to find mention in the letters of Bros. Hume, Fairbank, and Allen.

G. B. 2., Jan. 28, 1853.

[To be candid. While I see many encouraging, I see also many discouraging things. There is progress of a relinquishment of many falsehoods and an adoption of many truths. But the measure of spiritual illuminations is faint indeed. The numbers of sincere enquir^{ers}~~ies~~ is few; of persons convinced of sin in any emphatic sense, too small to be estimated. In fact I have not seen a single native of India that appeared deeply distressed on account of sin. It is only in the last year that I have seen Europeans in this state. The Native church connected with our Mission here has not increased since I came to this country. Whether it has increased in twenty years or not, you know better than I do. I have never known it to exceed a dozen members, unless by the addition of Ahmednuggur converts. These apart, there is no Hindoo male convert connected with it. And we are all disposed to shrink from severely scrutinizing the measure of grace in the hearts of its members. If a sincere enquirer presents himself, he comes as far as the wicket gate, there lingers a while, and then goes back with a killed conscience. Others present themselves who afflict us by their ill-disguised interested motives, and who withdraw when they find that we have not gain but godliness to offer. You will say there is nevertheless manifest progress in many things. Yes in too many things. The harvest is perhaps near; and the tares and the wheat are ripening together. There is progress in the matter of a native Christian literature, and of its dissemination but there is equal progress in the matter of a native heathen literature; of a native Mohammedan literature; of a native infidel literature. If one mission has had a more notable triumph than another in this land, it is the Mission of infidelity. The spirit of the age ^{invades} everything; and we are liable delusively to ascribe to the Truth, and to

G. B. 3., Jan. 28, 1853.

connect with the interests of the Truth, results that spring out of that Spirit, and that connect themselves simply with the pride and self-confidence of man. Catching the spirit of the age, One native comes forward to lecture against Christianity and in his support of Hindooism; another establishes an infidel periodical; another rears a Hindoo Temple, substantial and costly, just where the railroad leaves Bombay; another charters a steamboat to convey Mussulman pilgrims to Mecca, etc. etc. The thing is very delusive, and we need to be on our guard. I have long felt that the Christian public at home are addressed in too flattering a strain with respect to the progress of Christian Missions. These are not making a progress corresponding to the progress of the age. If the church be growing at all, the world is growing much faster. Some two millions are added to its population yearly. The faith of the Church at home in Missions is not of the right sort; it is based too much upon what they think is; and if this should be taken away, there would be a great crash of their faith, and a wide gulf of skepticism would be revealed. And it is the fear of this that makes many careful, when addressing the church, whether by communications or personally, to give prominence to the signs that encourage, and keep in the dark background facts unsuspected but stubborn. I have myself felt the influence of this fear, and have preferred not to write rather than to exclude from my communications things which would offend, and which some might even call in question, or ascribe to my own perceptions. Perhaps however greater boldness, as it would honor God, would lead eventually to a better state of things, namely to a quest after the true ground and the true aliment of faith in this matter. I do not find that my own faith in the future ~~sees the proximate~~ successes and glories of the missionary work, is any the weaker because it rests exclusively on the

G. B. 4., Jan. 28, 1853

word of God.] A purer and more heaven regarding faith in the church would perhaps lead to that fervent effectual prayer which shall call down unprecedented showers of divine grace. In all that I have said above, I do not wish to appear insensible to the manifold providences by which the Head of the Church is preparing a way for his chariot to move in.

Induced by a remark in your letter I observe; the time which I spend in teaching for my support does not exceed an hour a day, and I am free to say that I have as much time to devote to missionary work, as any missionary I know, and much more than some who have families. Whether I do devote it is another question. [I continue to receive for teaching 10 Rupees a month, a fraction of what the parties would willingly give me, and in this I easily and very much to my own content support myself. Over this whatever comes to me I bestow. I have been permitted to give 500 Rupees the last year to the cause of missions, to say nothing of renounced salary.]

You will doubtless have been informed of the lectures and discussions held in our Chapel, during the last half of the last year. A pretty interested report is given in the successive numbers of the Dayanodaya, which doubtless you see. There is but little preaching of the gospel in the open air in Bombay; very nearly none. It is a bitter thing to go on encountering those who for one word of the gospel which they will listen to from your lips, insist upon your listening to their words of blasphemy and scoffing from theirs. May the Lord give us grace thoroughly to make the experiment, give us enduring faith and in his own time the victory. May he guide and bless you and your coadjutors.

Ever yours,

George Bowen.

Teroor, Feb. 14, 1852.

My dear Dr. Anderson, -

I am afraid you have many hard thoughts of me for my neglect in writing; and that such a brief line as this may tend little to help the matter. Nevertheless you may be pleased to hear that I hold you always in affectionate remembrance; and write not because I disdain the kind of intelligence, or substitute for intelligence that would make up the body of my communications. [I see nothing in India but a providential and preparatory work, important indeed with reference to that which it introduces, but viewed apart not satisfactory. The difficulty is that the Church is disposed to aggrandize these outside things, and put its trust in them. The times are pregnant; but there must be throes and agonizings before the nations are born. There is no chloroform in the inventions and felicities of the age we live in, that will obviate the necessity of travailing in birth for the world's regeneration.]

I suppose Bro. Hume has written about the little tour he and I took in the Concan in Dec. I am here for Bro. Hazen, as substitute for a couple of months, ill health takes him to Bombay. [Br. Bissell and I returned this day from a tour of the villages. ~~The~~ work is interesting, and the field quite as promising as any I know of. The Mahars are ^[out-caster] well disposed to listen; and if there were a more unequivocal display of the co-operating Spirit, things would bid fair for a harvest consisting of many little heaps gathered here and there from a hundred villages. Some persons in this country think it desirable that converts should be gathered into a Christian village, to support themselves by agriculture and manufactures and be as a city set upon a hill to all around] and they point to Maha Kanti, in Gazerat, under the London Missionary Society.

G. B. 2. Feb. 14, 1852.

The brother in Ahmednezzer urged me much to come there and I expect to visit them next month. Stagnation reigns; so did Chaos the moment before "Light" was uttered; and my Spirit rejoices in God my Saviour. [Night and day I praise the Lord for all the ways by which he has led me. My views of my own duty are precisely what I made known in 1849 and '50. I greatly prize the unceasing friendship and kindness of my brethren here. I do not feel prepared to urge any more forcibly than I have already done, those views.] Mr. & Mrs. Bisell are fast preparing themselves for usefulness.

Believe me faithfully your bro. in Christ.

George Bowen.

Yadnote for p. 428 ^{verse}

1855 & later

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In 1855 the Marathi translation of the Bible had occupied much time. Messrs Hazen and Fairbank were appointed members of a sub-committee of the Bombay Auxiliary Bible Society, for revising and carrying through the press two editions of the New Testament. After the departure of Mr. Fairbank, Mr. Bowen was appointed in his place. The work was pursued by this committee very diligently. In addition to the revision the preparation of the clean copy for the printers devolved on Mr. Hazen; and the reading of the proofs came mainly upon him. The first edition to complete the whole Bible in one volume, was finished in Sept., the other edition of five thousand copies was brought to a satisfactory termination in December. The result of this year of toil is a New Testament, which is generally satisfactory.

Bombay, March 31, 1848.

Dear Brother Aikman:

I thank you for your good long letter begun Sept. 30, and finished ten months later. For the information it contains in regard to the brethren, in regard to your field, and in regard to the work of the Holy Ghost in your own heart - your letter is pleasant to me, because I find yourself in it. I seem to be again sitting with you in that upper chamber, conversing on the most important and precious of all topics, even on the very topics that we shall converse about in heaven a thousand years hence. Was not our season of preparation for the ministry a delightful season? Is not the retrospect a pleasant one? And can we reasonably look forward to anything closely similar this side of the grave. But it was long enough; for our working time, even the remainder of life, will prove short enough doubtless. [I was thinking this morning that here 32 years of my life had rolled away, and I had not yet begun to live. That is, to work - for to work is to live. All my past life, has been a long and strangely circuitous avenue to my present position, a wandering maze whose issue God alone discerned. Only to think of it, 32 solid years cast away, and who knows whether my allotted time is not comprehended in them. Surely if any individual should resolve to do with might what his hand findeth to do, that purpose should be mine. But after all it is not time that we want so much. If the choice were now offered me to live 25 years with my present measure of grace, or to live 6 months with that measure of the Spirit's influence which I sometimes crave from God, I would certainly choose the last. Yes, I believe that 3 days with the baptism of the Holy Ghost, will be of more value to this unhappy world than the longest life of mediocre piety.]

If you ask how it fares with me, I answer in the language of John, "Herein is love, not that we loved Him, but that He loved us." No, if anyone ask what love is, I cannot assist him to understand it by anything in my life, in me, in my heart; no, I could only take him to the cross of our Saviour. Dear Brother, it is an infinite condescension in our Saviour, to call anything we render him by the name of love. Take us in our most spiritual and impassioned moments, and gather about us a company of angelic spirits, and what is it that fills them with amazement? Not our love to Christ, - but that astounding and baffling enigma of immeasurable love, displayed in not casting us down even in those very moments, to everlasting darkness. Dear Brother, we ought to have a love that should consume us utterly. There are beings in heaven called "Seraphim," the busy ones. But there is nothing material about them to be preyed upon, else would it quickly be destroyed; if their love were in our heart, if we in any degree responded to the motives of the cross, these bodies of ours would quickly be devoured, we would burn down to the naked soul. Unless indeed the same beneficent Spirit that kindled that fire, should give to the body power to resist.

Dear Brother, how is it to be with us from this time onward? Is it not very manifest that the glow and fervor of religion does not for the most part increase in the Christian as years pass over him? I mean in those that seem to grow in grace all through their course. Now I am convinced that activity of love in the heart demands this expression. It is an essential part of love. It is a characteristic that is not wanting in the Bible saint. It is that which gave to Paul's life much of its power. It is that which most impresses the minds of the mass of hearers; it is that by which love becomes in an eminent degree contagious. Now I will tell you what I have remarked in myself. The discoveries, the truth that once so affected me that my whole frame seemed to stagger under them, now affect in a far far less degree. And the reason you will find in Butler's Analogy, or rather in some principles of our constitution noticed by him. 1st. That passive impressions grow weaker as they are repeated. And 2nd. Active habits grow stronger in the same way. The truth which has affected me to-day, will produce in me a less degree of emotion to-morrow. But then the obedience rendered to that truth to-day will be more easily rendered to-morrow, because of the power of habit. So that in respect to duties, a man may in certain respects be making progress in them while in these respects of emotion and fervency he is rather declining. And this I think is what we often see. I see it too much in myself, and deprecate it. For I have never had anything that deserved to be

called love. What fervor I have known was but a starting point from which to go forward. - How shall we grow in fervor as we grow in years? - a most important question; it seems to me that the answer lies hereabouts: - According to the principle referred to, the highest emotion of our natures are excited by new discoveries. This then is what we need, namely, to be seeking while in life, new discoveries of Christ. And we are warranted to by the Infinite loveliness of Jesus. No matter what we have seen of him, infinitude of excellence remains behind. Perhaps Stephen has been for 1800 years receiving new discoveries of Christ, and for 1800 years growing in love. And all that he has said is in one Gospel. And though Paul had been caught up to the 3rd heaven he counted all things but loss, for that - for that knowledge of Christ which is communicated in the Gospel. The angels desire to look into these things. Let us then by the grace of God set ourselves about seeking these excellent discoveries, and prosecute the heavenly business while we live. I am convinced, dear brother, that the other things will take care of themselves. Sermons will write themselves, and preach themselves, and sinners be mysteriously converted. In no way possible can we do so much for ~~ones~~^{our} hapless fellow-men.

I thank you and I thank the Saviour that you have remembered me. - Dear Saviour, every blessing you give to me, let him have half. And hast thou not said: "Inasmuch as ye have done it unto one of these, you have done it unto me." And what cup of cold water is so precious as the prayers of the Saints? What a wonderful precedent thou thyself put upon them (Rev. 5: 8; 8: 3). Lord, thou hast not forgotten the prayers we have omittedly offered thee in other days. Make us holy as thou art holy. May we know nothing but thee. May we love thee to the very extent of our faculty of love. May we love thee as no sinner on the earth ever yet loved thee. Lord, all our springs are in thee. We have one desire; for this we give the universe; namely, that at the last we may have this testimony, that we have pleased God.

[Oh this language, Bro. Aikman! It met me at landing, and made a prisoner of me, and promises to keep me one a long time. I beat against it till the tears come. Yesterday morning, my pundit asked why some men were born blind, and what stronger argument could be heeded than this class of facts that the Brahminical doctrine of the transmigration of souls is true. My desires were so strong, my arguments so many, his prejudices so deep-rooted, and my powers of expression so limited that a fit of deep depression came over me. I cant tell you how it affects me at times. When I speak in Mahratta, I have feelings of the greatest self-contempt.] I feel my littleness. But I ought to be grateful to God. Let me not forget the help He has already given. My present Fundit is one I have recently engaged. To give you an idea of the man and of Brahminism, I will mention that, coming recently by sea from Ratnagheny, he abstained from water, that is from all drink for four days, because the water on board had been defiled by being kept in the vessels of the Mussulman crew. And this is a man who has been a pundit for missionaries for 22 years, and who has been necessarily made acquainted with the spirit and doctrine of Christianity. He is a grave and dignified elderly man, wears spectacles, takes a great deal of snuff, is kind and amiable, and passionately fond of Sanscrit and the Shasters. Nothing he enjoys so much as to tell me stories out of these shasters, giving the Sanscrit at length, and then translating it. [He persists in affirming, as I find they commonly do, that we all worship one and the same God. We know him by one name, they by another; we by one incarnation, they by many; our worship and the peculiarities of our revelation are suited to us, and theirs to them. In vain I tell him that God is something more than a name; that what constitutes God is His character; and that our God and theirs are opposite as light and darkness.] Curs has declared that he will cast all ~~idolatries~~ idolaters into a lake of fire; and theirs has done everything to encourage idolatry. In vain, thus far. These heathen claim to believe in a Supreme Being; but him they never worship. Everything else they worship. A little paint makes a God (I sometimes remember the strong language the Old Testament "They have committed fornication under every green tree and on every high hill"). You come to a tree and you see red paint daubed on it; that paint is worshipped by every passer by. From the branches bells are suspend-

ed. The worshipper first rings one of these to awake his God. There is a plant called the Talasti plant. One of the wives of Vish^{ne} was transformed into that plant; and worship rendered to it, is considered by Vish^{ne} as rendered to himself. One of these is generally placed before the house. In some quarters of the town, I have seen them growing before every house, upon a sort of altar. Some ten days ago there was a festival called the Hol^{ee}, lasting for some days. It is a time of universal license, when any thing can said or done. Their principle is that the heart is to be purified by letting all the bad out. And they rack their brains to utter obscenity, and it is not to be conceived what language they use to one another in the streets. All business is suspended. All the people in the streets are covered with paint and powder, with which they besmear one another.

I like my field. I would rather be here than anywhere else. I am interested in the people. It does not appear to me near so difficult as I thought it would to take an interest in this people that would make ^{one} glad to spend and be spent for them alone. I shall seek to realize more and more the love of the Saviour to them. Oh how little is done for them! Bombay has more than 300,000 inhabitants, and I think your room in the ^{Muse} Points would hold all that hear the Gospel here, or nearly all. True, there are ^{eight} nominally ^{nine} missionaries. But I cannot bring myself to consider that those who are engaged in teaching schools are really missionaries, or that by such means the heathen are to be converted. The ^{Konkan} Cancan is a strip of land on the seashore, 30 or 50 miles wide, 300 long, crowded with inhabitants, with not one missionary, not one Christian schoolteacher. And no country in the world more accessible to the preachers of the Gospel. Nothing can be desired in this respect. From too large a part of Christendom is the Gospel virtually excluded, or its preachers trammelled. But in this land of 140, millions of heathen, there is the most perfect freedom for the missionary. How does this fact speak to the Church? See what you can do in behalf of this good cause at home, dear brother. Especially stir up the Church to prayer in behalf of missionaries, not that they may have comforts or health or happiness or life, but that they may have souls.

Remember me to any of the brethren you may fall in with.

I have been thinking of late that the 15th chapter of Matthew is a neglected portion of Scripture, - that it was designed to have a prominence in the Christian Church it has not, that it is a great treasury of instruction to the Christian minister. Remember me to every member of your father's family. My Christian love to them and to your wife, if now you have one. And may the blessing of the Lord be upon your flock, and may you be united to them as in Isaiah 62: 5 (Read Edwards' sermon).

George Bowen.

Copy of letters and other manuscript dealing with the life and work of George Bowen, Missionary of the American Board.

New York, Dec. 12, 1845.

Dear Sirs,-

I write for the purpose of offering my services as Missionary of the American Board. I am a member of the Senior Class in the Union Th. Seminary. Enclosed please find certain testimonials.

In compliance with the directions given in your Manual, I will now endeavor to give you some account of my history, character and circumstances.

I was 30 years old the 30th of last April. Have been brought up in this city. My father has been generally in a situation to give his children educational advantages, though I was never sent to college. I was in his counting room for some years previous to my 18th, when I withdrew and gave myself to study which had become my preference; and my vocation since, as far as it has been anything, has been that of a student. At 20 I accompanied the family abroad. We travelled on the Continent, lived in Paris a couple of years, and then I visited the East, spending three months in Egypt, a month or so in Palestine, and a little time in Constantinople. I then returned to this country whither they had preceded me. Since 1840 my life has been stationary here, and my habits sedentary. All this time I was a thorough infidel. I became a skeptic when about 18 years old, and during ten years was as confirmed in unbelief as any man I ever saw, and I have seen some of the worst exhibitions of infidelity. During that period the opinion that there was no revelation had as much the force of a demonstration in my mind as any

other whatever. My reading lay much in the Italian Works and German Literature, with which languages I was acquainted, and I became pretty well imbued with the sentiments and arguments of the Anti Christian portion of that literature. Perhaps Satan never had any one he was so sure of. In the Spring of 1844 God, by a succession of striking providences, came and made me know Himself, myself His Son as reconciling us. I then consecrated myself to the service of His son, Christ Jesus, and almost simultaneously to the work of a foreign missionary. I was permitted to enter the Seminary in the fall of that year, and have seen no reason to doubt, up to this time, that He approved my determination.

During my impenitent life, I had scarcely any intercourse with Christians, and my life was almost as little influenced, directly, by Christianity, as though there were no such system in the world. On being brought to the truth, I became a great student of the Bible; and continuing for some time without much Christian intercourse, my notions of the Christian standard were formed from the N. T. and not from the church. And accordingly I have felt myself constrained to seek a higher life, than many see to aim at. It is now more than a year that I have been permitted to live a life characterized by conscious union to the Savior, by unbroken peace, and by a conviction of the all sufficiency of Christ. I feel that there is everything in our religion to excite a high degree of enthusiasm, and everything in Christ to render the Christian mighty in word and Deed. I believe that whatever of truly good and great is to be done in this world is to be done by faith in the Son of God. I find great reason for profound humiliation in view of the little fruit which these convictions and enjoyment have

yielded to the cause of Christ, in view of disgraceful unprofitableness, and uncrucified selfishness.

Whatever fitness I may have for the missionary work, has been all given me since my conversion. My former life had been utterly wasted and worse than wasted, and I reached the beach of the church as a shipwrecked man, naked, and with nothing but my skin. I don't see that my knowledge of modern languages can be turned to any account at all. On the other hand my deficiencies are countless. I believe that God has quickened and ameliorated my intellectual powers since my conversion.

My health has always been excellent. Though my body is spare & unpromising, yet my constitution is strong and rugged I think. I can bear extremes of heat and cold tolerably well. I don't remember to have ever been confined a whole day to bed by sickness.

In conversation with Dr. Armstrong last year, he directed my attention to the Mahratta field; I became interested in it, and have been accustomed to regard it since, as my field. My desire is to go to the heathen, to the hardest field, the field of greatest exigency. Perhaps the principal bias in my mind, is to a field where the population is larger. At the same time I am timid about expressing any predilection. I should consider it as the greatest of calamities to go to any other than the very field which God in His wisdom may have selected.

My age I have been in the habit of regarding as a reason, why I should not undertake a language as difficult as the Chinese. Wherever I am, I desire to be a preacher. I expect to go unmarried.

I place great confidence in the prayerfulness of the Committee. I trust that they will be guided from on High, both in the matter of

my acceptance or rejection, and in that of my destination.

I don't see that the part of my having visited the Levant should have any weight with you. I am not aware that it has given me any special fitness for that field.

I remain with great esteem and Christian affection,

Yours truly,

Geo. Bowen, Jr.

88 W. Thirteenth St.]

To Rev. John A. Atterbury, Flint, Michigan.

COPY.

New York, January 26, 1846.

My dear brother in Christ.

I have been a long while desirous of making time to write you, and especially since the occurrence of an event which I know you will be pleased to hear of; so I hasten to improve a few minutes leisure. The event is this: You remember you gave me a copy of Doddridge, which was to me no doubt of unspeakable benefit. It is of very great importance what books we read in Christian infancy. Well, God has been pleased to bless this book recently. There was an old Englishman in my tract district, 70 years old, very deaf, very skeptical, very wicked. I thought him about the most unpromising case. I for a long time in vain endeavored to get him to buy a Bible. He moved away; and after a while, became impressed that it was proper for him to have a Bible in the home, and came to me for one. I supplied him; and then took him your Doddridge, and made him promise to read it. After some weeks I called, and asked him how he progressed in the book. 'Its a dangerous book' said he. 'A dangerous book' I replied, somewhat startled, and not knowing what mischief I could have done. 'Yes,' said he, 'its dangerous. It makes a man's case out to be very bad. It shows him there's no hope for him at all. But, he continued, 'it begins to grow a little better. I've come to a chapter that shows there is hope after all.' I was rejoiced and cheered to hear him talk so; and was led to pray with more faith for him. In the beginning of December I went again, and found him, as I have reason to believe, a true convert. Rheumatism had confined him to the house, and he had read Doddridge twice, looking out all the texts in the Bible. I have seen him many times since, and am confident that he is one of Christ's own. So I have looked on Doddridge with new veneration, and introduced him to other sinners.

I write now, my dear John, to tell you of the wonderful things that God has done for me lately, and I trust that what I have to say may make you see new beauty and new glory in the face of our Immanuel. We are one in him; and what he does for me, he does for all. Christian blessings are common property. Oh if we lived in that perfect fellowship meditated by our Saviour, a Christian in India the centre of India could not receive a blessing in which a fellow Christian in this country would not participate.

Since last spring I have had the impression on my mind that it was not only my privilege, but my calling to live a higher life than that which I had known either in myself or others - a life of faith! Faith that is the substance of things hoped for, the evidence and realization of things unseen; which makes Christ more intimately ours than he was Peter's or John's in the days of his flesh; and whose fruits appear in love, joy and peace. The life of faith such as I saw portrayed in the Scriptures, seemed to me the most blessed life; and one that would make any spot in the universe, any labor, any tribulation, pleasant and even glorious. I began soon to seek it with all diligence; and during nearly all the year I was in a continued succession of conflicts - protracted periods of striving, weeping, lamenting, despondency, in a word, seasons of great unhappiness. For I found I made no progress whatever; my endeavors instead of developing faith only served to show me how little I had. I never doubted about my being a Christian; but it was misery to me to be such a Christian. I think some of these were the most distressing days I have ever known. All this was over-ruled for good; as the tendency of these experiences was to show me my utter weakness, and helplessness morally, and to abate in me that faith in myself which was the great hindrance to faith in God. About the beginning of October, God put it into my heart to commence the study of the Scriptures after a new plan. I concluded that the word had not sanctified me, because I had not received it as truth. I had not exercised individual and appropriating faith. So I took one of the gospels, and proceeded to meditate in it, verse by verse, three hours a day, with rigid long-protracted meditation, prayer and self-

applications, viewing each verse in all possible relations to myself, and extracting the sanctifying juices assiduously. This soon became the most delightful employment I had ever engaged in; and the most profitable. Every day I became more convinced that the great thing our Lord came to see was faith; and his greatest pain and disappointment arose from the unbelief of his disciples. Faith, the whole gospel; and according as he addressed the two classes of self-righteous and publicans, his two-fold aim was to destroy faith in self and inspire faith in himself. I came along to Luke 8: 22-36, and on the 4th of Dec. was meditating on these two illustrious displays of Christ and power, when by the grace of God, my eyes were opened to see his all-sufficiency as my Redeemer, and I began to lead the life of faith. Since then the assurance of faith has been mine. During the first ten days I walked totteringly. My plan was several times interrupted, and most happily; for I was thus led to see where my safety and where my danger lay. For I found that exactly as I ceased to be satisfied with the bare word of God, and looked for forms and exercises to minister to my faith, unbelief came upon me and darkness. Thus the Scriptures became a lamp to my feet. Ever since I have had uninterrupted peace, peace which passeth understanding, flowing like a river, and ever broader and deeper. The conditions I found to me, the bare word of God, and entire consecration. I find it necessary to keep my conscience unspotted in all things great and small. A most important revelation God put into my heart at the beginning - to increase my demands upon the exception of my blessing, to make each the stepping stone to another, ~~to~~ try and see what I could do towards emptying the wells of salvation. Another was this: to make my Jesus the most intimate and confidential of friends; my bosom companion; and every folly, failing, sin, fear, hope, desire, everything, to take to him at once, confident that he could no more repulse me than he would would the apple of his eye, and that to wash away sin was the joy set before him for the sake of which he endured the cross, despising the shame. I feel that a sense of the love of God in Christ Jesus is the only motive of sufficient strength to break the power of any sin; that the whole united powers of the universe are weak in comparison with the love of Calvary, that this draws the sinner in the first instance, and this alone ever enables us to take a step in holiness. This is a new and *non-drawn* view to me; during all my Christian course I have gone upon the assumption that the tendency of sin was to make me forfeit the favor of God, as that of good resolutions, exercises and consecrations was to procure me it. In other words, I proceeded in the theory of all grace, but in practice on a mixture of law. My great gain now is a realizing and practical sense of this truth that 'God worketh in us both to will and to do every good thing,' and without him we can do nothing. I supposed I had known all of joy that a Christian in this world could know during the month of December; but a fortnight ago to-day, my blessed Father took me up into another heaven of this great kingdom of heaven, and all since then has been happiness beyond expression, if indeed it has entered into the hearts of many to conceive. I feel like crying to my Christian brother, Up, up, an immeasurable region of God's own peace is here, and room for all. Honor God by having unbounded desire after holiness and usefulness. Let the world go, all of it. Be emptied of self. Trust to God.

I have some confidence now that Gos will glorify Himself by me. As I was before, I could only have been an obstacle in His way. But having put self down, and taken possession of my soul, He can do with me what He lists. He can create me to be what He will, just as in my original creation, He obeyed His own sovereign wisdom. Whatever work He has for me to do, He will enable me to do it. He is answering prayer gloriously. His spirit is moving upon the minds of the brethren, and they are gathering in little clusters to ask for a baptism of the Spirit. I would rather see one candidate for the ministry converted, than fifty impenitent. I incline to think that is what God is waiting for. This letter is all about myself but do not believe but that I always take a deep and tender interest in your welfare,

and bless the God and Father of our Lord Jesus Christ, for the unspeakable good He did my soul through you. I ask not, if you are happy, comfortable, praised, - are you glorifying God? Let us be the meekest of men, and the weakest, - we will be the usefulest and the strongest of Christians. I pray for you and yours. Remember us all at a throne of Grace.

Your brother,

Geo. Bowen, Jr.

Bombay, Dec. 15, 1849.

Rev. Dr. Anderson,

My dear Brother,-

I have to acknowledge yours of July 21, 1849, which was a letter grateful to my feelings, assuring me as it did that my present course is not regarded as necessitating a rupture of the relations between us. And I am thankful for the measure of approbation you are kind enough to pronounce, which though limited is greater than I have received from other quarters. (I allude to missionary stations.) In conformity with your advice; I have given up my intention of writing in a public office, and am now supporting myself by giving instruction in a private (Christian) family. I teach during an hour and a half daily, and receive 10 Rupees monthly, which suffices for my expenses. And let me add that I was never living more comfortably or pleasantly, or with less of household embarrassment; and further I have never enjoyed better health than during the past year. You err in regarding my course as an experiment. I do not think I would have had the moral courage to deviate thus from the course of all my brethren, unless urged ^{by} deep convictions of duty. I expect by the grace of God to pursue my present course while I live. Should I fall sick I would thankfully avail myself of the privileges of every poor European, and go to the hospital. I am willing to be regarded as having no more claim on the American Board for support, than before I became connected with it.

I am on the same terms of friendly intercourse with the brethren of this mission that I was before. There does not appear to be the slightest interruption to the kindly feelings that existed from the beginning and there was no occasion for your soliciting their favorable regard for me.

G. B. 2., Dec. 15, 1849.

I thank you for the encouragement "to write on all subjects with the utmost freedom," and for the promise of "such strictures and suggestions as you may be able to make."

I do not altogether assent to what you say about the avoidance of violent extremes, and the example of Paul in that respect. It seems to me that Paul was in things he deemed important, a man of extreme measures. He made himself all things to all men, where the great principles of Christianity were not involved, but then great principles could not receive a fit embodiment in his life without such meanness as would shock public sentiment. The Sermon on the Mount manifestly and copiously enjoins violent extremes. Almost every word of it did violence to the public sentiment of those days, and a great deal of it to the public sentiment of these. For instance ~~V. 39~~ to the end ^{and} ~~V. 19~~ to the end. To eat with publicans, sinners, was an extreme measure; to cast out the traders from the temple was another; to wash the disciples feet another. His friends and others thought him mad, and sought to restrain him.

Paul was also judged to be beside himself. The first measures adopted by the church after Pentecost, and they are recorded with evident commendation-were violent measures, such as must have given a shock to society of Jerusalem. See acts 2 the end and 4 the end. We are to be a peculiar people. Luther went to an extreme on the 1st Nov. 1579; and the Puritans won their name by the violence of their measures. I dwell on this because I think it is just here the church is lacking. There is a great shrinking from abrupt measures. Christ commands the church to go 5 miles an hour. She is actually going 2., and if an individual would give an example of obedience, let him go 2 1/2. No, I say, Let him go 5 and shock the church into a sense of her supremeness and a recollection

G. B. 3., Dec. 15, 1849.

of the true commands. In most things processes are desirable; in some things abruptness is necessary. Ask the heads of families, once rich and now bankrupt, and who are seeking by a slow and long drawn out process of retrenchment to descend into a lower position in society, if they do not find the attempt prodigiously difficult. A change of conduct, to be the nature of example and influence others, must be apparent; the more apparent the better; but if gradual it is unobserved. See Luke ~~19.~~^X 8, and ~~18.~~^X 22. Earthquakes are predicted in the latter times; moral earthquakes doubtless, churchquakes, I think .

It seems to me that everyone who has fed much upon the promises of the Bible must be surprised at the quantity of results witnessed hitherto at missionary stations, or rather at the little that is actually accomplished by the church generally. Up to the present moment the world's population has been gaining on that of the church. There probably were never more idolaters in the world than there are this moment. ^{But} ~~But~~ Ford says in a recent letter there must be some worm at the root of the tree of modern missions which withers its leaves and blights its fruit. This is my conviction. Man pines to think when success does not appear, that our methods of instrumentalities must be wrong. We give too much attention to educational measures. Or we do not give enough. Or we do not tour enough. Or we must train up native teachers. Or we must print more ~~But~~ I do not think the fault is in our mode of presenting the gospel. If in other respects we were right, none of these instrumentalities would be so feeble as they are. The difficulty is that our communications with God, the source of all right influence is not what it should be. We want power with God. And what is worse there is no adequate sense of the deficiency. The many discoveries of modern

G. B. 4., Dec. 15, 1849.

times, the numerous means of facilities for carrying on the work of missions, the elaborate organizations at home and abroad, the spirit of the age itself, all these have proved a snare to the church. It has led Christians, ministers & Missions to trust in these things. God I think has become less prominent in the scheme of Modern Missions, just in proportion to the increase and perfection of machinery, literal and moral, in that scheme. Obedience and faith are the great desiderata, probably the church will not make great progress in these things, until she has been brought to an almost despairing sense of helplessness. For myself I feel that just according as I make progress in these things, I advance towards the goal of my hopes, namely an abundant harvest of Mahratta souls.

I have been considerably interested in a discussion lately carried on with some Parsees. It is now 8 or 10 weeks since they began, between myself and a converted Brahmin of the Free Sc Church, on the one side, and a Paiser on the other. The discussions have been carried on, by the sea side, at a place when the Parsees~~s~~ come to worship the sea and the setting sun, and we have often had as many as 200 auditors. We are accustomed to sit down on the sand, the multitude standing about, and sometimes have continued disputing till 2 hours after dark. It shows how much this people are interested in religious discussions, that they should be willing to stand for 3 hours or more, hearkening to us. Occasionally the Paisee speaker has given way to Hindoo, Mussulman and Jewish interlocutors. On one occasion, even a Roman Catholic priest took part. Tom Paine has also acted a considerable part, with Voltaire and other infidel writers, with whose works or arguments, the educated Parsees and Hindoos are surprisingly familiar. I cannot see that any change has been affected in the mind of the principal speakers,

G. B. 5., 1849.

who up to the present time maintains the doctrine with which he set out, that God is the author of all sins, and that we have no responsibility connected with them.

I close with the remark that I am altogether satisfied with my present field of labor, and am grateful to God for the privilege of laboring in this important place.

Yours affectionately in the Gospel,

George Bowen.

Jan. 10, 1850. This letter has been unintentionally delayed a month.

Apart of this month I have spent in a tour among the towns and villages of Salsette, made in company with the convert mentioned above. We went on foot and took no servant. We walked about 80 miles, generally taking the earliest and the closing hours of the day. I never performed any journey with less trouble. We never failed of finding a spot of ground to lay our quilt on with a roof overhead, or somebody, (Mussulman, Parsee or Portuguese) to bake bread for us. I was surprised to find even in these villages, many who have reached what I regard as the ne plus ultra of depravity, namely boldness to deny their own sinfulness and responsibility, and to blame God for all that is called sin. I conclude my letter with a couple of items of rather painful interest, one is that at this present moment A. D. ¹⁸⁵⁰ they are erecting in Bombay, massive substantial Hindoo temples that look as though designed to stand the shocks of ten centuries; the other, that the principal of the Government College in Bombay where 1000 pupils receive an education from English professors, is an infidel and freely ridicules the Christian religion before the pupils Yours,

G. B.

J. D. Anderson

Bombay, Feb. 14, 1849.

Dear Brother in Christ,

I beg to call your attention to the enclosed pamphlet, as your perusal of it will spare me the necessity of writing you at great length, concerning certain views that have been lately matured in my mind, and certain steps that I have deemed it advisable to take. Ever since my arrival in this country my mind has been more or less occupied with the question, Is the mode of life followed by my missionary-brethren, exactly that which is most favorable to their success as missionaries? Is it not possible that some other life might be more favorable? And as these brethren, even, would not assert that this mode of life is positively insusceptible of improvement, I judged that I was not at all sinning against the law of love, in taking up this question seriously and with reference to personal duty. To personal duty, I say; for I have not so much occupied myself with the question what ought missionaries in general to do, as with this. What does it become me in my circumstances to do. For it seemed to me that there was something peculiar in my circumstances, and that a course might possibly be expedient for me, which would not do for others. The two questions are connected, and the one could not well be agitated without the other; but as I have said, my attention has been chiefly directed to this last.

There has been for years in my mind a growing sense of the importance of being conformed, in kind as well as degree, to the gospel standard. That standard was given by a being of infinite wisdom; one who had perfect knowledge of man, and of the means best adapted to influence him; one whose words were uttered with a prescience of all coming things. The apostles were conformed to that standard, and in the success of their labors, God gave full proof of the suitableness of that standard. The apostles were missionaries. Were missionary operations a new

G. B. 2., Feb. 14, 1849.

thing in the world, the missionary character a new character, and not even noticed in prophecy, we would be left to the guidance of our own wisdom to the gradual teaching of experience in determining what constitutes the true Missionary life. But it is noted. There are few subjects on which more copious informations is given, directly or incidentally, in the New Testament than this; and perhaps none whose details are more nicely marked out. And the world at the present day to be operated on by missionaries, is substantially the same with that which the apostles were sent to operate upon. In view of these things, it seemed to me that a prayerful study of the New Testament with reference to a decision of this question, was a course not to be reprehended.

I have pursued their course; and the results have been a conviction that God would have me adopt a style of life different from that in which I have hitherto lived. I made known this conviction to the brethren of this mission about a fortnight ago. While they could not adopt it themselves or admit the expediency of the course I had determined upon, they would not throw any obstacle in my way. I have since then left the Mission premises, and am now living in a very humble style. I could not live in this way, and continue in receipt of my salary; for the impression on many would then be that I had adopted this life in order to save money. Other reasons conspired, in a word I felt it necessary in order fully to carry out the principles which I had adopted for my own guidance, that I should renounce my salary altogether. This involves the necessity of resorting to some means of livelihood out of the gospel; but there seems no doubt that by spending two or three hours a day as a writer in some office, I may earn all that I shall require for my support, viz. 15 or 20 Rupres a month.

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The great trial in this is of a moral nature. I regard the physical privations as not worthy to be named. It will be a considerable trial to abstract any time for secular pursuits, for which I have no manner of taste. But the chief trial is in taking a step that will not be approved by my brethren here, perhaps not by the Secretaries and Committee of the A. B., perhaps not by any portion of the church at home. It is not without much suffering that I have brought myself to this step. I have not counted upon the sympathy of a single individual in adopting this course. I have been led to it, by a deep persuasion that God would withhold his blessing from my labors, if I did not adopt it. Nor has it been with any expectation that my new life would tend to propitiate the nations with the gospel. I have been prepared even to meet with increase of opposition from them. But I am convinced that all true progress of the gospel, must be through the displayed power of God alone. He works by means, but what means? Not such as men use to affect their purposes; but those which will favor the manifestation of his own glory. My confidence is not in the life I am adopting, but in that favor of God which I think will rest upon me, if I conform to the regulations of the gospel.

On the 1st of this month, I made known to the Mission my intention of renouncing my salary from that date. It may be said in connection with this, that such a course tends to ease the church of her obligations and in just that measure to inflict an injury upon her. But not so. Missionary operations are everywhere greatly contracted and curtailed, by the deficiency of funds. Those operations might well be enlarged ten times. This is the great plea urged upon by the church, namely, that our operations need to be greatly enlarged. So that when a missionary gives up his salary, the church is not relieved of her burden, but

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an opportunity given for expansion in other directions.

I feel very thankful to God, that my brethren of this mission have shown a disposition to bear with me in what they regard as an unscriptural and erroneous course; and that it does not at all appear, that our feelings of sympathy and affection will be marred. My desire was never greater than it is now, to labor in the Mission and for the mission.

I very earnestly desire that the Board will not see it necessary to dissolve my connection with them.

If there is anything in my course which still calls for explanation, I can only refer to the sermon on the Mount; and also, to the enclosed pamphlet, in which the process by which I have reached this decision is sufficiently indicated, to come to light, when a steady attention is directed to it.

May the Lord Jesus Christ give you of those treasures of wisdom that dwell in him, to guide you in your most responsible situation. Believe me ever affectionately,

Yours,

George Bowen.

Bombay, May 9, 1855.

Rev. Rufus Anderson, D. D.,

Rev. C. C. Thompson,

Dear Brethren,

On the 19th ult. I addressed to my brethren the missionaries of the American Board in Western India, a letter, of which I beg leave here to introduce a copy.

Rev. S. B. Fairbank,

Rev. H. Ballantine,

" A. Hazen

" R. G. Wilder,

" S. B. Munger,

" L. Bissell, Rev. W. P. Barker

Dear Brethren,-

"I have lately come to my knowledge that ~~Sudoo Powar~~ ^{Sudoo Powar} has adopted the views of those who oppose paedo-baptism. This change has not been brought about through any effort on my part. It is quite possible that we may have exchanged some words on the subject a year or two ago. But I had not the least idea that his mind was awakened on the subject, till he informed me lately of his change of sentiments, and in doing so, he ascribed the change to something that he had read while studying in the Free Church Institution.

On reflection it has seemed to me not impossible that he may have been more or less influenced in his enquiries by the fact of my holding views in opposition to paedo-baptism. At all events the idea will naturally arise in the minds of some that there is a kind of connection between the fact of my holding such views and his embracing them.

Further, I have been led to consider that possibly the brethren with whom I am now associated in the Missions of the American Board in Western India may look with some apprehension on my relations to them as being likely to beset a difference of views among the converts and

G. B. 2., May 9, 1855.

inquiries connected with those Missions. They are aware that I hold the views in question without any disposition to proselytize. But they are also aware that I cannot disguise those views nor hold them in abeyance when I seem called upon to speak of them, and that thus without any special design, I may be exerting an influence with respect to this think, in opposition to the influence of my brethren.

I have thought it proper therefore to write to you with regard to this matter and ask you what course you think I ought to pursue. And I write you to speak with all frankness. Should you judge that on the whole it would be better that I should not stand in my present relation to you as a missionary of the same Board, I will at once act upon your advice, and take measures for dissolving my connection with the ^{Am. Board.} Board. I do not suppose that my relation to you as a Christian brother and minister of the Lord Jesus Christ will be in the least degree affected by the change spoken of. In fact I should expect to stand upon the same footing with respect to you all as I have hitherto; with the advantage (as you may perhaps regard it) that there will be a distincter line of demarcation between the views held by you and those held by me, with regard to infant baptism.

Again I say and more emphatically that I will not look upon your recommendation of the course spoken of, as in the least degree implying any diminution of that Christian love, which I have so good reason to believe you entertain for me, and which you know is -and by the grace of God- ever will be cordially reciprocated by me. "

In gospel bond, I remain,

Yours truly,

(Signed)

George Bowen."

G. B. May 9, 1855. 3.,

{ Bro. Fairbanks } in the very kind remarks made by him deprecated my adoption of the course proposed in the above letter. "I earnestly hope (he says) that existing relations may abide unchanged." He dwells particularly upon the fact that I had never objected to the baptism of infants by the other members of the Mission, nor endeavored to propagate my views on this subject. Had the expressed opinion of the other brethren coincided with that of Br. F., I would not now be writing to you on the subject of my relation to the Board. Br. Hazen agreed in general with Br. F. Br. Bissell thought that nothing would be gained by my dissolving the connections. The other four brethren, however, decline expressing any opinion or offering any advice; saying at the same time, "Br. Bowen is a brother whom we greatly love." As a majority of my beloved associates in these Missions, say nothing to dissuade me from pursuing the course proposed, I conclude after prayer and deliberation, that this course is the most eligible.

I therefore beg of you to accept and to transmit to the Prudential Committee of the ^{Am.} Board of ^{Mission} Com. for Foreign Missions, the resignation of my status as missionary of that Board.

My relations with that Board have been throughout of an amicable character, and will ever be remembered by me with feelings of gratitude for the kindness and consideratness shown to me by the Secretaries and Prudential Committee. I trust that I shall still be united to the Board and to its missionaries by the ties of fraternal affection, and may be enabled to approve myself, hereafter as heretofore, a staunch friend and willing fellow-workman.

Believe me, honored sirs and dear brethren,

Yours in Christian affection,

George Bowen.]

New York, June 26, 1847.

Dear Sir,-

I am well pleased at the prospect of your early departure. Though I feel that influence here is desirable, there are enough to exert it, if they will. It will begin to look like work and life, when I get my jaw fully set in the direction of the heathen. It would be desirable if we could know by Wednesday next (when Br. Wood leaves) something definite as to the sailing of the Vessel.

It is probable that my ordination will take place a week from tomorrow (Sabbath) in the evening. The Presbytery meet Friday, July 2. Dr. Skinner has consented to deliver the Sermon. I have been very glad to hear that there is a prospect of your being in this city at that time; because I think if so, you will not refuse to deliver the charge on that occasion. May I ask that favor of you, dear Dr? I am sure you will oblige me in this, if you consistently can.

Believe me,

Respected Sir,

Yours in Christ.

G. Bowen, Jr.

Dr. Skinner and nd ~~chuz~~ are pretty well awake in the matter of my outfit. I am surprised & affected by their kindness and sympathy.

New York, June 8, 1847.

Dear Sir,-

At the suggestion of Bro. Wood I write to you to know what course we should follow in your judgment, in the matter of studying the Mahratta before we go. It seems by all means desirable that this should be one of the chief occupations of the passage; there will perhaps be opportunities of personal labor at sea; but limited in comparison with what we shall afterwards I hope enjoy; and Providence seems to designate this as the very emplement for such a passage. But the testimony of Mr. Ward and common sense is that a faulty pronunciation picked up at the outset is one of the most imposing barriers to a right command of the language subsequently. And accordingly it seemed desirable that we should have a little instruction, if only a fortnights, before embarking, from one of the returned missionaries. We would like to know if this will be approved; if it will be practicable; who will give it, and when. It seems to me that the best time would be as near the time of embarkation as possible; otherwise if much occupied, we shall be in danger of losing in the interval what we thus acquired.

If anything more definite is known in regard to the time of our departure, we shall be glad to hear it; though by no means painfully anxious.

If you have any hints to give me in regard to the employment of my time while in this country, I shall be most happy to receive them. My great desire is to do what I can for the heathen before I see their faces, and thus have an abundant entrance ministered with me into the kingdom of Satan,- through which lies the path to heaven, if the church would but know it.

G. B. 2

This has been a most interesting monthly concert day in the Seminary. I think we have never had a more solemn and spiritual matiny than in the morning. I see no prospect, however, of getting any more from the Senior class. Yet I have strong expectations that those five for Syria will be forth coming from some quarter; there has been much prayer to that end. Br. Dalles has been elected Pres. of the Soc. of

With earnest desires for the preservation of your bodily health, and for the increase of your faith and zeal and usefulness, I remain,

Your friend and servant in Christ.

George Bowen, Jr.

WHAT IS THE TRUE MISSIONARY LIFE,

Discussed in a letter from a Missionary to his Brethren.

Dear Brethren in the Lord.

My mind has been much at work of late upon this question: What mode of life should a Missionary adopt in order to have the full approbation of his Master? Believing that Christ would not willingly have us remain in the dark concerning a question of this kind, I have studied the word of God in the sure expectation of finding the needed light. The word of God in the sure expectation of finding the needed light. The conclusions to which I find myself tending are so different from those which I suppose to be entertained by my brethren in this ministry, that it has seemed best before definitely making up my mind as to what is duty, to submit to them my views so far as they are formed, and solicit an expression of their opinion concerning them. I have felt considerable pain while revolving this matter in view of the pain I might possibly give you by adopting a new standard of Missionary life; but this is in a measure removed by the reflection, that in adopting your present style of life you have acted on principle and conscientiously, as truly as I now am in addressing you; and that it will be no more difficult for you and less painful, to give the reasons why your style of life is what it is, than for me to state the thoughts which have arisen in my own mind. Light is as much an object to you as to me; by an amicable and earnest discussion light may be evolved, and cannot possibly be extinguished or diminished; and I conclude that you will welcome this discussion, and spare me a portion of your time sufficient to read, digest and perhaps reply to the following considerations.

G. B. 2.

The question more fully stated is this; Shall the Missionary live as a rich man or as a poor man? If as a poor man, shall it be according to the European idea of poverty or the Hindoo? Shall his style of living be luxurious, or comfortable, or self-denying, shall his salary be large, or moderate, or as little as possible, shall he have an expensive equipage, or a plain one, or none at all? shall he have many servants, few, or none at all?

Perhaps the opinion of some may be that this question is an unimportant one. The things upon which the Bible lays stress are of another and higher character. The great scope of the Bible is to lead Christians to set their affections upon things above, not on things on the earth; and if they live with their affections detached from these things, it is a matter of comparatively little consequence, whether they detach these things from their lives or not. Two persons may live together in the same style and participate in the same comforts; but God who sees the heart, may know that the one is bound up in these comforts, while the other disregards them and has his treasure in heaven. There is a wide interval between their spiritual natures; this interval if not represented in their use of worldly goods, is in many more important things; and this suffices to God. I have at times been disposed to entertain this opinion, but recent study of the scriptures leads me to reject it.

The Bible does not represent the externals of a Christian life as unimportant. When Christ sent forth the twelve (see 9th of Luke), he with remarkable conciseness bade them preach the kingdom of God, and with equally remarkable amplitude instructs them as to the mode of life they were to follow, taking up successively the questions of a scrip, a staff, gold, silver, brass, coats, shoes, food and lodging. The same thing is observable in his directions to the seventy. Whether these

G. B. 3.

commands related exclusively to the disciples of that day, or otherwise, is a question I do not here agitate. I quote them to show that the question-what sort of life is suited to the Missionary is one considered by the Lord Jesus Christ not unimportant. He has expressly declared it to be important, even in all its particulars and in its minutest details. He has caused these instructions to be recorded no less than four times in the everlasting gospel. See Matt. 10; Mark, 6; Luke 9 and 10.-He has taken care to notify us concerning his own mode of life, that he hungered, thirsted, and had not where to lay his head. The mode of life of the apostles is described with a particularity and a frequency and an emphasis, that utterly forbid the supposition that this is a matter of inferior importance. It seems to have been the earnest endeavour of Paul to exhibit himself to the Church as a model minister of Jesus Christ, and it cannot escape the notice of any one who contemplates his picture as it is portrayed in the Epistles, that the details of his manner of living have a prominent part in that picture. In 1 Cor. 4, 11. he writes "Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place, and labor, working with our own hands." And that this was voluntary appears from the 9th Chapter, where he says: "Have we not power to eat and to drink? have we not power to forbear working? We have not used this power, but suffer all things, lest we should hinder the Gospel of Christ." And to the Thessalonians he writes: "Not because we have not power, but to make ourselves an example unto you to follow us." In 2 Cor. 6, he gives a catalogue of the proofs by which he substantiates himself among men as a true minister of the true God: and among them appear "necessities, distresses, poverty, utter destitution." "As poor yet making many rich: as having nothing and yet possessing all things." See also 2 Cor. 11.

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27. It is impossible for me, in view of these and many similar passages to escape the conviction that the question which I have introduced, is one of consequence. We are I think to believe, upon the testimony of God's word, that there is a style of life peculiarly adapted to the Missionary, and which Christ for reasons well known to himself, whether obvious to us or not, greatly desires to see his servants adopt.

What now is that style of life? It is that style which is best calculated to convince an ungodly sensual world, that a divine power has been at work within us, so that we are no longer like them engrossed by the pleasures of this world, but are possessed of something that satisfies us independently of what this world can give. Men are carnal, and as carnal God addresses them. He would give them sensible proofs of the Christian religion. The eloquence and logic of an angel would fail to arrest them, for the very reason that he is an angel; but let a servant of God give full proof of deadness to the world, that world to which they are so enslaved, and their attention is arrested. They are amazingly under the power of their appetities and lusts; and the sight of a man having all these in perfect subjection must startle them. But this inward victory will never be known to them, till its trophies are exhibited to their senses. So long as there is the least supposable foundation for skepticism, they will be skeptical about those high aims; and will refuse to believe the minister of Christ indifferent to comforts, and luxuries, and the gratifications of sense, and reputation, and distinction, until they see him throwing these all behind his back, and signifying by his treatment of them the disesteem in which he holds them. Until that moment, though the Spirit be really in his heart, though he be truly seeking the glory of God and the good of men, though his affections be truly alienated from the objects of sense, yet the world will not believe in his transformation, or impute to him any principles

superior to those that govern themselves. And if it should so happen that the very things they seek after, which they feed their imaginations on when alone, dream about by night, converse about among themselves, labor year after year by fair means of foul to obtain, if these very things should happen to be found in the Missionary's life, will they not be fatal to the production of that evidence which the Gospel is aiming to produce? Let a man with one hand offer the Gospel to a crowd of heathen, and at the same time be handling a purse of gold in the other will they give much heed to his message? No, he must put the gold out of sight if he would have them listen to his words. There is a fascination to them about the gold which binds up all their senses, and baffles all attempts to secure their attention to the Gospel. Money is their God: they worship it and the things which it procures. If when they come to see us, they find their gods with us, viz. money, authority, luxury, distinction, they will honor us because their gods are with us, and will envy us. But their respect will not be of a kind favorable to religious influence; nor will they be ready to discover the evidence that we are transformed from our original natures, or that omnipotence dwells in the bosom of the Christian Church. It is not sufficient that we do not idolize the things they idolize; we must openly and unequivocally disown those things. It is not enough that we can use those things without being contaminated by them; we are to reject them because they contaminate others and because others will not reject them while we retain them. Men are carnal; and the evidences which spiritual persons can detect, are hid from them. Therefore the style of life which Christ enjoins upon us, is that which will tend to flash upon their very vision the evidence that we are born of God, and are looking to things unseen and eternal. This species of proof should come first; in itself insufficient, but indispensable as a preliminary.

When they have received this, they will be ready to inquire for others; but till then they will be indifferent to others. The glory of the Christian religion is not only in the purity of its law, but in the sanctions of that law, not only in the beauty of its morality, but in its power to engrave that morality in the hearts of its believers. There is much excellent morality to be found in some of the sacred books of the Hindoos; but then their religion is utterly impotent to enforce the observance of that morality. There is but one religion that can really transform; and Christ would have the transformations it effects exhibited to the eyes of men. "Let your light so shine before men that they may see your good works, and glorify" not you, but "your Father which is in heaven." It is not enough that God is the witness of our renewed nature; that the spiritual in heaven and earth behold it; but an ungodly carnal world must see it. The apostles could say, "We are made a spectacle unto the world, and to angels, and to men."

The style of life which is adapted to give proof in favor of Christianity, is also adapted to exhibit it, and make beholders acquainted with the great characteristics of the gospel. In 2. Thess 3, S. Paul says "We wrought with labor and travail, night and day, not because we have not power, but to make ourselves an example unto you to follow us." Paul was not necessitated to support himself by his own hands there; and seeing that he was a solitary representative of Christ, and depository of Christian truth in the midst of that heathen city, seeing that his time as a minister of the gospel was of unspeakable, incomparable value, it is a thing to be wondered at that he did not avail himself of the means of subsistence furnished him in the providence of God. It would seem that if ever there was a minister of the gospel called upon by his position to let work alone and give himself exclusively to the gospel, it was Paul in Thessalonica. If then he could so profusely sacrifice his

time, how much importance must he have attached to the end in view, viz; the exhibition of a model life. I do not cite this in favor of the notion that ministers should support themselves by their own hands; but as showing in what great account he held the outward exhibition of those principles which Christ had implanted in him. Though filled with the Holy Ghost, he left off preaching and went to work; and what for? why he aimed at no other thing in working than in preaching, in fact it was a part of his preaching, and regarded by himself as indispensable. It was, as it were, the interpreter of his oral preaching, without which the latter would not have been understood by the people. And we may preach the gospel for hundreds of years in India by word of mouth, and by the printed page; but until it be incorporated in our life, and that too in a way adapted to the dull apprehensions and sensuous natures of the Hindoos, they will not understand it. The power of the human mind to remain ignorant of divine truth under the most vigorous and long continued efforts to enlighten it, is one of the mysteries of human depravity, and one which will continue to meet us and dishearten us till we adopt the apostolic way of blending the language and the life. Whether we will it or no our manner of life is the great interpreter of our gospel, to the people we dwell among. They hear us say; "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple:" and to know the meaning of these words they look to our life. If its true interpretation will never reach them. If they see there, instead of a vacuum of the things they covet, and abundance of them, the words have at once lost all their life and power. Five times, speaking by the Holy Ghost, Paul enjoins upon us to follow him, as he followed Christ. To Timothy he says; "Be thou an example of the believers." To Titus; "In all things showing thyself a pattern of good works." The Missionary must be a

pattern man; and render his life an irresistible sermon on the words, "Love not the world, neither the things that are in the world."

These considerations lead inevitably to the conclusion that Christ would have us exhibit in our mode of living, to those we preach to, and in a manner comprehensible to them, those principles of the gospel which are susceptible of being so exhibited. And here one remarkable feature in the position of a Missionary to the heathen, presents itself to our notice. He may go farther, even so far as to exhibit it to the Church at home generally. He may go farther, even so far as to exhibit it to his brother Missionaries. Yet after all this, he has not even begun to exhibit it to the heathen. This is owing to the great poverty, plainness of living and absence of comfort of the heathen, compared with Christian nations. That style of living which would be decidedly moderate at home is princely in the eyes of the natives of India. A hundred pounds or two hundred pounds a year, makes a man a nobleman in the estimation of the mass of these natives, and they are utterly without a faculty to discern in the life of such a one, the exhibition of self-denial. There exists between the Saheblock and the natives a vast interval; and the former are virtually, in respect to the position they occupy, the nobility of the land. To see them the people must look up. In their hands are the treasures of the land, at their disposal the offices, and in their favor reputation; and those whose aspirations are for these things, look to them. They occupy one level and the people another. Now if the Missionary of the gospel be identified with them, he will be clothed with a certain external superiority, altogether in the way of his exerting such an influence as flowed from the life of Paul and his fellow-laborers. When the Missionary Saheb goes into the Bazaar to make known the gospel, he will be as one standing on a pedestal. The people will look upon him as one who is above them in the wordly scale; and

while he and they occupy positions so unequal, they will remain ignorant of the true principles of the gospel. It may be that in order to reach a position which seems to them elevated, the Missionary has really descended much: it may be that in leaving his native land and the bosom of his loved Church to take up his abode among heathen, he has made a sacrifice greater than they can conceive of: but it is not a sacrifice palpable to their apprehensions; and they will simply view him as occupying a position which they would live to occupy. He must destroy that pedestal made so prominent, "Deny thyself and take up thy cross and follow me." As he has renounced his native land, he must renounce his Sahebship. In the providence of God there is given him this opportunity of showing to the heathen the all sufficiency of Christ, and the indifference felt by Christians for those things which constitute the elysium of the world. Those steps in his course of self-renuciation, which preceded his arrival among the heathen, are hid from them; but this is one that will meet their eye, and deeply impress their minds.

If it be said that there is something in these adventitious distinctions that give us an influence over the native mind, and that we have no right to throw away this influence, I would in the first place suggest that no account is made of this sort of influence in the Bible, and in the next place ask whether anything in actual experience shows it to be of value. How long and in what plenitude have we enjoyed it, how ample the experiment made; yet what are the results. Those who have been attracted to us by means of the wordly advantages connected with our position, how insensible have they remained to the religious influences we have sought to exert. How common the remarks of those who appear least affected by the gospel. And if from this number in the course of many years, one two or three converts be gathered, the mixture of wordly and religious influence to which they have been subjected, manifests

itself in a vitiated and obscure piety. Our true weapons are not carnal. If we have worldly ends to accomplish, then this worldly influence is valuable; but if we aim at gospel ends, it is at the best worthless. It may be favorable to false religions, but is doubtless adverse to the true. We conquer by renouncing such advantages. When we are weak, we are strong.

If it be said that the church at large, even the most pious and devoted portion of it, demand no such thing at our hands and pass no censure upon our present manner of life, I admit it; and beg in reply to present the following consideration. Missionaries are placed by Christ in the van of the church; and he does not expect that the main body of the church will be keener sighted to discover truth than they: but on the contrary that they, as true pioneers, will be first to see what is yet unseen, and afterwards instruct the church to see it. In the body of the church there exists no power to redeem the church from a low state of piety to a higher. How to effect this, is the problem of problems. The tendency in the world is for each man to model his conscience upon that of his neighbor; and this tendency is of overwhelming power and universality. The same tendency exists in the church; and the members of it generally, cannot possibly find in the word of God any higher standard of Christian duty, than is reflected in the lives of the more pious of their number. How stupendous the measures adopted by Christ at the beginning of our dispensation, to re-create the conscience of the church. Having become a man, he selected twelve from the lower walks of life, separated them from the mass of believers, and, taking them into closest intimacy with himself, proceeded to delineate before their eyes in his own life, the true standard. Finally, having his by example and instructions and by the Holy Spirit moulded them to his liking, he gave them, and in them a new and right Christian conscience to the church.

How unspeakable the gift. And what vast consequences depended on the careful perpetuation of that standard. For when, after a century or two it was lost, it remained lost. For more than twelve centuries a darkness brooded on the church, which she was impotent to remove. There appear to have existed some few true Christians in the Roman Church, as Thomas a Kempis and others; but these good men, though lovers and students of the Bible, could study it to the end of their lives without ever surmising that popery with her monstrous errors was not in it, or that it contained doctrines unmitigable hostile to the system of popery. And let us hearken to Luther: "Learn from me," he says, "how difficult a thing it is to throw off errors confirmed by the example of all the world, and which through long habits have become a second nature to us. Though I had been seven years reading and publicly explaining the Holy Scriptures with great zeal, so that I knew them almost by heart, I yet still clung with obstinacy to popery.") And what a striking illustration of this have we in the utter and universal disregard shown for fifteen centuries to the last great command of our Saviour. During all that time this ponderous command lay lightly as a feather on the conscience of the church, and good men could live and die without ever once suspecting their obligations to evangelize the heathen. It was by the work of the Holy Ghost upon the conscience of individuals, that God effected the Reformation; and it was in the same way that Christ brought again to the understanding of the church his last command. And in all probability this piecemeal resurrection of the word of God has but begun, and magnificent truths are lying there, as in a mausoleum, and reant of by us; yes, doubtless there are discoveries of Christian duty, as well as of the riches of Christ's grace, yet to be made, no less startling than those we now rejoice over. Therefore it will by no means do for us to adopt the conscience of the church as the measure of our own, but rather resist

it in its poverty and narrowness; and with great ardor seek to vivify and embody in our own lives, those principles which are yet uncomprehended in it. All things considered, it were a burning shame for us to be satisfied with that meagre view of our responsibility which the church entertains. And if the church makes a disproportionate estimate of the comparative responsibility resting on her and on us, with that mistake we have nothing to do; the great mistake which it concerns us to rectify is in the defective notion entertained of our responsibility compared with that which Christ entertains, and so abundantly displays in His word. He has written our responsibility in the lives of Paul and Peter and John; has promised us grace as unbounded as they, enjoyed; and will expect us to answer for any falsification or reduction of the Apostolic standard, brought to pass through our lives. The leaders of the church and the main body of the church are connected by a chain, and by the full length of that chain are separated. She considered it her privilege to be at a certain distance from them; and while so much of her pristine corruption remains, she will use that privilege. They, seeing her inferior standard make war upon it; but in vain. There is but one way in which they can elevate her; it is by going higher themselves. She will rigidly maintain the existing interval and the existing connection; in order to maintain them; she just reach a higher consecration. Then will be fulfilled the word of the prophet Isaiah; "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."

The gospel is represented as something swift-moving and powerful. It is compared to fire, to a runner, and the wings of an angel flying in the free heaven are given to it. But what has it been in India? Like an eagle shorn of its wings, a smothered flame, a sword all hacked and

rusty. To account for this modern paralysis of our glorious gospel, we have had recourse to the strength of human depravity, and of the allied forces marshalled under Satan: that it is omnipotent with respect to the sovereignty of Him we serve. But the glory of the gospel is in this very thing, that it is omnipotent in the face of human depravity, and of the allied forces marshalled under Satan; that it is omnipotent with respect to the very maturity and utmost perfection of sin. As respects the Divine sovereignty, I acknowledge that it becomes us blind mortals, led in a path we know not, greatly to reverence this attribute of God. But until we have made full proof of the measures indicated in the gospel until we have done the things commanded us, we cannot conscientiously account for the apparent decrepitude of the gospel by referring it to a decree of God. There are decrees of God which relate to our present conduct; and there is good reason to believe that by obeying these we shall fulfil the conditions upon which success is depending. I do not suppose that by conforming to apostolic simplicity and self-renunciation, we shall necessarily convert souls. We might make all the sacrifices mentioned, and without the descent of the Spirit, things would go on as they have hitherto done. But the great argument is this, that we would thereby honor the Word, and Him that gave it, and secure a larger measure of the approbation of our Master than we now enjoy: and would consequently be justified in expecting the answer to our prayers for an outpouring of the Spirit. Our Saviour, though the Lord of all grace, is an absolute Master. In all his dispensations from the foundation of the world to the present time, we clearly discern this controlling principle, namely a withholding of the blessing until the appointed conditions be fulfilled. Though we believe not, he abideth faithful. If we dishonor his word, he will honor it. With all his boundless compassion to a dying world, he does not hesitate to stretch a heaven of brass over the whole circum-

ference of a disobedient Christendom, until his servants arise and loose the Bible from its convent chains. He leaves the heathen under the unbroken sway of the prince of this world, for fifteen centuries, till individuals present themselves in the church and re-utter the long-lost words: "Go ye into all the world and preach the gospel to every creature" If then it appears that the standard of self-denial in the primitive church is in any sense a standard given to us, we may well believe that the decree concerning the salvation of the heathen is a decree postponed to that which requires our conformity to that standard; and that this our conformity will be the signal for the outpouring of those treasures which have been hitherto detained so unwillingly upon the throne of grace. The exceeding great and precious promises that stand out upon the front of God's word, how long have they refused to yield virtue to our touch. They have seemed to say to us: "Jesus we know, and Paul we know, but who are ye?" Our garb and lineaments are strange to them; in vain we protest that Christ is in our hearts: "we know you not," they say, and add; "He that saith he abideth in him, ought himself also so to walk even as he walked." To show that Christ is in us, we must put on Christ, as one puts on armor; we must be found in him; we must bear about in our bodies the dying of the Lord Jesus; we must be conformed to him in his terrestrial and mortal image, that we may hereafter wear his celestial and incorruptible likeness. As there was a twofold transfiguration of Christ, one downward, from glory in deepest abasement, and the other to glory again; so there is to be a twofold transfiguration on our part, first, through the deposition of the world's vain paraphernalia, and afterwards by our glorification in the likeness of the heavenly Christ. If we suffer with him, we shall also reign with him. Therefore did Paul so passionately desire to experience the fellowship of his

sufferings, to fill up that which was behind of his afflictions, and be made conformable to his death. "Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross." Let this mind be in us.

This objection may be made. We are in a hostile climate, and a due regard to the preservation of health demands the observance of the habits we have adopted. But this objection fails, if there is any force in what has been urged. The adoption of the primitive standard has been urged on the ground that it is authoritatively enjoined, that the command "Go preach the gospel," cannot possibly be fulfilled without it, that it is essential to the triumphs of the gospel. We are under obligations to preserve our health as we are to love father and mother and wife and children and brethren and sisters: but in Luke 14.26 Christ has subordinated these obligations to a higher. Our great end is to be the glory of Christ; when the preservation of life and health may be a means to that end, we are to preserve them: when the sacrifice of them may be a means to that end, we are to sacrifice them. "Christ is to be magnified in our bodies whether it be by life or by death." Christ and his glorious characteristics must be manifested; this is necessary, and nothing else is.

Beloved brethren, as we are to stand before the great God and our Saviour in the day of account, let us remember the word of Christ; "The servant is not greater than his Lord." It is to be feared we have made ourselves greater than our Lord." The servant who labors less than his

master, consults ease, comfort, luxury, more than his master does, moves in a social sphere higher than that in which his master generally is found, refuses to be partaker of his master's penury, ignominy and danger such a servant makes himself greater than his Lord, such a disciple makes himself greater than his Master. The relations are thereby reversed, and every one would be ready to exclaim at a glance that the master is the servant, and the servant the master. Is it not enough that the world disdains Christ, desires his abasement and humiliation, and would be content to have him for its galley-slave? is it not enough that the world has a hand to smite him with? a mouth to mock him with? has thorns for his head, nails for his hands and feet, and a spear for his side? but must we too lord it over him? must we sit when he stands, ride when he walks, live in fine mansions when he has no place to lay his head, and fare sumptuously when he hungers and thirsts? O shall we not, my brethren, in the midst of this apostate, Christ-despising world, manifest a generous and true-hearted devotion to our Master? Shall we not take up the language of John, "he must increase, but I must decrease?" "If any man serve me," said Christ, "let him follow me: he that hateth his life in this world, shall keep it into life eternal; except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Here is a precious promise of much fruit; but it is at the other side of a certain death to be accomplished, the death of self, of honor, of distinction, of ease. Let us die this death; let us be crucified unto the world and the world unto us. A master commits no injustice when he says to the servant who is come from the field, make ready wherewith I may sup and gird thyself and serve me: and surely Christ makes no unjust requisition when he says, "the disciple shall be as his master."

Other arguments which will present themselves to your mind, I forbear to dwell upon. One, respecting the influence our manner of life will have in determining the tone of piety and consecration in the native church of India, seems to me of incalculable weight.

My dear brethren and fellow-servants, are the views I have stated erroneous? Are they without a proper warrant in Scripture? And am I chargeable with rashness or arrogance in thus making them known to you? I hope I may not incur this censure. I have gone warily and reluctantly about this business, chastised to it, as it seems to me, by the Spirit of God. May that Spirit guide us into the truth and make us mighty in the Scriptures, those Scriptures which were given that the man of God might be perfect, thoroughly furnished unto every good work.- And whatever opinion you may form of the views I have expressed, believe that my earnest desire and unceasing prayer shall ever be for your most intimate union in Christ, and your much fruitfulness in Him.

G. B.

Bombay, January 8th, 1849.

Bombay, Jan. 15, 1849.

To the young readers of the Dayspring.

My dear friends,-

This is a wonderful age, and God is causing many extraordinary things to take place in the world; but not the least among these, it seems to me, is the interest he has awakened in the children of America and England in behalf of missions. We hear many very interesting stories about the sacrifices that little boys and girls are willing to make, that they may be able to give something to the missionary cause; about the tears they shed, when they hear of the misery and depravity of the heathen; and about the prayers they offer for their sake. When we hear of these things, we remember what is said in the Bible, "Out of the mouths of babes and sucklings hast thou ordained strength:" the meaning of which is, that it pleases God to show forth his own power by means of those who have no strength of their own; even little children.

I am living in a great city filled with heathen, with those that know not God, and who worship dumb idols made of stone, clay or brass. And there are not only hundreds of temples, where the people worship their gods in public; but there are idols in every house; and in every house family worship is regularly performed each morning. There is a priest who comes to the house at a certain hour; when the idols are brought forth, and all the family, parents and children, fall down and worship them. Since I came to this country, I have become convinced that Hindoo children love their idols much more than the children of America love the true God. They do not love to hear their idols spoken against, and are ready to stand up in their defence. And because Jesus Christ hates their idols, they hate Jesus Christ.

I have seen them sometimes get very angry, when I have mentioned

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the Saviour's name to them. The other day I was surrounded by a crowd of people in the street, and was telling them about the gospel, and nobody made any answer, till a boy, about nine years old, spoke out and began to argue with me. He said, "If Jesus Christ was God, why did he fall into the hands of his enemies? How can any body be the enemy of God? God is almighty and who can resist him?" I told him that whoever sinned was the enemy of God; and just as there may be a great king, having a large army and a great deal of power, while at the same time any little boy may break his commandments, and steal and cheat, so every body was able to break the commandments of God: and they must expect to be treated as God's enemies. I told him also that Christ gave himself up to his enemies, in order that he might save sinners. On this he became very angry and abused me for trying to turn the people away from their own religion. The children here are intelligent, perhaps as much so as the children in America; and it is only in matters of religion that the darkness of the minds appears.

Not long since I entered one of our schools, and found that most of the boys were absent. The teacher said they were engaged in worshipping Marooti, but would soon come in. And who do you think Marooti is? He is a god, half monkey and half man, born of a monkey. And yet these boys had read the gospels. You see by this how true is the declaration of scripture, that men love darkness rather than light. They love a monkey god better than a holy God. When those boys came in, I reproved them for their idolatry; but they were not ashamed, and insisted that Marooti was a true god. Is it not dreadful to think that all the children in this land of idolaters are growing up in heathanism and all wickedness? Nothing seems to awaken in my own heart such compassion as the sight of these children, many of the handsome and interesting in

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appearance, and who might glorify God so much, if their hearts were not opposed to him, but who are learning every day and every hour to serve Satan and do evil. May God in his boundless mercy reveal the Saviour to the rising generation. Remember them, and pray for them.

Yours in Christian affection,

George Bowen.

Letter No. 2.

Bombay, Feb. 14, 1849.

My dear Friends,

Let me tell you something about a boarding school which is under the care of Mrs Hume. In this there are about twenty girls, from 8 to 16 years of age, who in the good providence of God have been separated from the heathenish instruction and influences, and brought into this school to learn the word of God. I think if you could hear them sing hymns to the Saviour in their own languages, your eyes would fill with tears. I know that it has been so with me sometimes.

To give you a specimen of the way these children have been brought to this place of refuge, I will tell you about a little girl who lately joined the school. She one day went with her mother into the bazar, and whether her mother abandoned her, or she became separated by the crowd, I do not know, but there she lost sight of her mother, whom she has never seen from that day to this. She did not know her way home, and wandered about, till some one took her to the police office. The magistrate caused proclamation to be made through all the streets of Bombay, but without success; her mother did not make her appearance. A woman offered to take her, to which the magistrate consented; and the child remained with her a month. It is probable that she was badly treated by this woman, and she was afterwards brought again to the police office, where she remained for a number of days. The magistrate then sent the poor little wanderer to Mrs. Hume who gladly received her into her school. The face of the little girl beamed with pleasure and hope, when she entered her new abode. Who know but she, as many others have done, may come to the knowledge of the Saviour in this school?

I have told you of an addition to the school; let me mention a loss which it has lately sustained. One of the oldest girls, who had been for

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about a year a member of the church, was recently taken away death, after a brief illness. But though called unexpectedly away, she was not unprepared. She rejoiced in the prospect of going to be with Christ, and we have reason to think that the influence of her last days upon the other girls was most happy. One morning she said, "I have been awake all night. My Saviour was by my side, talking to me." On the day of her death, she said in reply to a question, "I wish to go." "Where do you wish to go?" said her sister. She pointed upward, and for five minutes kept her hand in that position, making no other answer. She died without a struggle, and was added, as we trust, to the ranks of the redeemed on high. And although it is hard to see the number of true converts made smaller than it is, we still feel that there is much to comfort us in the grace which was given to her, and the testimony she was enabled to bear in her dying hours. Since her death, a number of these girls have been seeking the Lord with great earnestness, and we have hopes concerning some of them.

Near where I live is a school for Hindoo children, kept by a Hindoo. At ten o'clock, when this school is out, I hear the children singing a song on their way home. And what do you think this song is? It is a prayer to their Gunputi to give them wisdom and help them in their studies. And if you want to know who Gunputi is, I will tell you. He is a god with an elephant's head, and a large belly, and he rides upon a rat. To account for his having an elephant's head there are several stories. One is that he was born with a head, as other people are, but that a certain demon came and looked on him so fiercely that his head was destroyed: and in its place an elephant's head was given him.

Now only think of these children crying out to such a god as this

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as they go along the streets, to give them wisdom. Think of them, pity them, pray for them. And when you have prayed for them, think of the thousands of children in America who go to school from one end of the year to the other, without ever asking God to give them wisdom. And yet they know the true God. The Bible says, "If any of you lack wisdom, let him ask of God and it shall be given him." But these children here know not the true God, and the more they ask of Gunputi the more will they incur the wrath of Jehovah.

Yours in Christian affection,

George Bowen.

Letter No. 3.

Bombay, March 15, 1849.

To the young Readers of the Dayspring.

Dear Children,

I go about this city every morning with books, preaching the gospel in every street. When I see a little crowd around me, I make haste to tell them about the death of Christ, lest some should leave without hearing it; and when I have told about his cross and his resurrection, I go on to other things, such as the character of the true God, and the accounts of false gods in the Hindoo Charters. The people here think it the greatest of all crimes to try to turn a man away from his religion, whatever it be. This is something they never do; and even if we wanted to embrace the Hindoo religion, they would not let us. Hence they look upon me as a wicked person, because I carry Christian books, and preach Christ. Even the little boys call me a deceiver, and say my books are full of falsehoods: and people are angry enough to gnash their teeth at me some times.

I have been pretty violently treated during the last month. One day a mob followed me a long distance, throwing stones at me, trying to throw me down, and annoying me in many more ways than I can tell. Twice they have succeeded in wrenching all my books out of my hands, and either destroyed them or carried them off. When they attack me, I seek to show them that I am of a different spirit from them and that I neither fear them, nor am angry at them. And I have had people follow me sometimes and tell me how much they were astonished to see me bear these injuries as I did. If my spirit is different from theirs, this is the work of my God and my Redeemer.

I think their hostility is on the increase; but God maketh the wrath of man to praise him, and the remainder of wrath he will restrain.

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A man told me this morning that Christ was a devil. See how they change the truth of God into a lie. They make gods of devils; and the true God they call a devil. If Christ were a sinful being, they would worship him and love him.

A man lately undertook to prove to me and to others, that idolatry was a proper form of religion. He began by saying. "It is a well known fact that stones grow." He had probable learned in some way from Europeans, that stones and rocks are the result of a gradual formation. I admitted it. "Then," says he, "there must be life in a stone; and if it is alive, God must be in it." I told him that houses grew as well as stones, and in the same way, by additions being made to them, and not from any inward principle. And the fact that there was life in a stone it did not prove that God dwelt in it. There was life in me, but the Hindoos would not worship me, I said. He went away: and perhaps an hour afterwards he might have been heard, repeating his argument, just as though it had never been answered.

Yours in Christian affection,

George Bowen.